

THE NEW TESTAMENT

The 1917 Scofield Study Bible

Page-by-page Accurate and Authentic Scans

This Version of Scofield had Nothing to do with Westcott & Hort.

FHA Scrivener and John Burgon were also published by Oxford, a historically protestant university. Westcott and Hort, Tischendorf and Nestle entered into alliances documented elsewhere. The KJV and Geneva Bible were based on the accurate Koine Greek Textus Receptus.

20 seconds for Fellow Christians -

Dear Lord God, Thank you that this PDF Ebook
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Please give them rest, funds, spiritual protection,
physical health, positive and biblically faithful friends.

Help them to have all the resources, books,
places, strength and the time that they
ask for, in order to be able
to keep working for You. Help them have plenty of gas for
their car, and food to have real strength.

I pray that you would encourage them and
that you protect them physically and
spiritually, and the work & ministry that
they are engaged in. Help *those in this book and help ministry*
to want to know and love you and your Word **more** every day.

I pray *that you would protect them from* the Spiritual
or other Forces that could harm them or their work and projects,
or slow them down. Please help them to find Godly friends who
are eager and able to help. Provide stable transportation
for their consistent use. Give them rest and strength.

**And Lord, help
and expedite
their other
projects
also !!!**

Remind me to pray for them often as this
will help and encourage them.

Please give them your wisdom and
understanding so they can better follow you,
and I ask you to do all
these things in the name of Jesus, Amen,

The Scofield Reference Bible

THE HOLY BIBLE

Containing the Old and New Testaments
AUTHORIZED VERSION

With a new system of connected topical references to all the greater themes of Scripture, with annotations, revised marginal renderings, summaries, definitions, chronology, and index, to which are added, helps at hard places, explanations of seeming discrepancies, and a new system of paragraphs

EDITED BY

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INTRODUCTION.

(TO BE READ.)

THIS edition of the Bible had its origin in the increasing conviction of the Editor and through thirty years' study and use of the Scriptures as pastor, teacher, writer, and lecturer upon biblical themes, that all of the many excellent and useful editions of the Word of God left much to be desired. Gradually the elements which must combine to facilitate the study and intelligent use of the Bible became clear to his mind. These he has, with the invaluable collaboration of a wide circle of spiritual and experienced Bible students and teachers, in England and the United States, endeavoured, with what measure of success others must now judge, to embody in the present work. The distinctive features are as follows:

I. It was felt that the old system of references, based solely upon the accident of the English words, was unscientific and often misleading. In the present edition, by a new system of connected topical references, all the greater truths of the divine revelation are so traced through the entire Bible, from the place of first mention to the last, that the reader may for himself follow the gradual unfolding of these, by many inspired writers through many ages, to their culmination in Jesus Christ and the New Testament Scriptures. This method imparts to Bible study an interest and vital reality which are wholly lacking in fragmentary and disconnected study.

II. The last fifty years have witnessed an intensity and breadth of interest in Bible study unprecedented in the history of the Christian Church. Never before have so many reverent, learned, and spiritual men brought to the study of the Scriptures minds so free from merely controversial motive. A new and vast exegetical and expository literature has been created, inaccessible for bulk, cost, and time to the average reader. The winnowed and attested results of this half-century of Bible study are embodied in the notes, summaries, and definitions of this edition. Expository novelties, and merely personal views and interpretations, have been rejected.

III. Helps have been provided, available for instant reference, on the very page where help is needed. For example, at every mention of a Hebrew month, weight, coin, or measure, the English equivalent is given in the margin. Obscure and difficult passages, alleged discrepancies or contradictions, and every important type or symbol are elucidated by new references, or made the subject of an explanatory footnote on the same page.

IV. All of the connected topical lines of reference end in analytic summaries of the whole teaching of Scripture on that subject, thus guarding the reader against hasty generalizations from a few passages or proof texts. The saying that "anything may be proved by the Bible" is both true and false—true if isolated passages are used; utterly false if the whole divine revelation is in view.

V. The great words of Scripture, as adoption, advocacy, assurance, atonement, church, conversion, death, election, eternal life, eternal punishment, faith, flesh, forgiveness, grace, hell (whether *sheol*, *hades*, or *gehenna*), imputation, justification, kingdom, propitiation, reconciliation, redemption, repentance, righteousness, salvation, sanctification, sin, world (in its four meanings), etc., etc., are defined in simple, non-technical terms. These definitions have been submitted to, and approved by, a very large number of eminent students and teachers of all the evangelical bodies.

VI. Each of the sixty-six books of the Bible is provided with an introduction and analysis, the latter so carried out in the text by appropriate sub-heads as greatly to facilitate the study and comprehension of the book.

VII. The entire Bible has been divided into paragraphs by italicized sub-heads while preserving the chapter and verse division which gives the Authorized Version, among many other superiorities, its unrivalled pre-eminence.

VIII. The remarkable results of the modern study of the Prophets, in recovering to the church not only a clear and coherent harmony of the predictive portions, but also great treasures of ethical truth, are indicated in expository notes. This portion of the Bible, nearly one-fourth of the whole, has been closed to the average reader by fanciful and allegorical schemes of interpretation. The method followed gives ready access also to the amazing literary riches of the Prophetic Books.

IX. The greater covenants of God which absolutely condition human life and the divine redemption, and about which the whole Bible gathers, are analyzed, and their relation to each other and to Christ made clear.

X. The Dispensations are distinguished, exhibiting the majestic, progressive order of the divine dealings of God with humanity, "the increasing purpose" which runs through and links together the ages, from the beginning of the life of man to the end in eternity. Augustine said: "Distinguish the ages, and the Scriptures harmonize."

XI. After mature reflection it was determined to use the Authorized Version. None of the many Revisions have commended themselves to the people at large.

The Revised Version, which has now been before the public for twenty-seven years, gives no indication of becoming in any general sense the people's Bible of the English-speaking world. The discovery of the Sinaitic MS. and the labours in the field of textual criticism of such scholars as Griesbach, Lachmann, Tischendorf, Tregelles, Winer, Alford, and Westcott and Hort, have cleared the Greek *textus receptus* of minor inaccuracies, while confirming in a remarkable degree the general accuracy of the Authorized Version of that text. Such emendations of the text as scholarship demands have been placed in the margins of this edition, which therefore combines the dignity, the high religious value, the tender associations of the past, the literary beauty and remarkable general accuracy of the Authorized Version, with the results of the best textual scholarship.

The Editor disclaims originality. Other men have laboured, he has but entered into their labours. The results of the study of God's Word by learned and spiritual men, in every division of the church and in every land, during the last fifty years, under the advantage of a perfected text, already form a vast literature, inaccessible to most Christian workers. The Editor has proposed to himself the modest if laborious task of summarizing, arranging, and condensing this mass of material.

That he has been able to accomplish this task at all is due in very large measure to the valuable suggestions and co-operation of the Consulting Editors, who have freely given of their time and the treasures of their scholarship to this work. It is due to them to say that the Editor alone is responsible for the final form of notes and definitions. The Editor's acknowledgments are also due to a very wide circle of learned and spiritual brethren in Europe and America to whose labours he is indebted for suggestions of inestimable value. It may not be invidious to mention among these Professor James Barrelet, of the Theological Faculty of Lausanne, Professors Sayce and Margoliouth, of Oxford, Mr. Walter Scott, the eminent Bible teacher, and Professor C. R. Erdman, of Princeton.

Finally, grateful thanks are due to those whose generous material assistance has made possible the preparation of a work involving years of time, and repeated journeys to the centres of biblical learning abroad.

The completed work is now dedicated to the service amongst men of that Loving and Holy God, whose marvellous grace in Christ Jesus it seeks to exalt.

Jan. 1, 1909.

C. I. SCOFIELD.

PREFACE TO THE PRESENT EDITION.

The very large demand for the Scofield Reference Bible in every part of the world, and the consequent large and repeated printings, have made it necessary to reset the entire Bible in new type that the high standard of the Oxford University Press may be maintained, and the public furnished with this Bible in the highest form of the printer's art. To the attainment of this high purpose no labour of Editor or publishers has been counted too great.

The Scofield Reference Bible has now been nearly eight years in the hands of the Christian public. The editor would be more, or less, than human if he were not profoundly grateful, not only, nor chiefly, for the large sale accorded to it, but rather for the assurances which have reached him from every part of the earth of blessing through its use.

That this testimony has come in part from great biblical scholars has been most gratifying, but it has been an especial cause of gratitude to know that the plain people of God in their homes, and far away missionaries in heathen lands have been helped to a clearer and more spiritual apprehension of the Word of God.

But the very warmth of this welcome given to his labours has made the Editor solicitous that in any new typing of it he might find his opportunity to add, here and there, such further help as experience has shown to be desirable. This he has endeavoured here to do. The Panoramic View of the whole Bible will, it is believed, show the unity of the Book—a fact in danger of failing to be perceived in face of the other and more evident fact that it is made up of many books.

Chronological data have also been supplied; and, on the mechanical side, more distinct type; larger type in the reference columns; and the substitution of Arabic for Roman numerals will be noted as distinct improvements.

The Editor is especially grateful to the many eminent and spiritually minded brethren who have aided him by suggestions and counsel, and to those whose most Christian liberality has made such a work possible. He is sure that they, not less emphatically than himself, in again putting forth this testimony to Him whom having not seen we love, will say: "Yet not I, but the grace of God which was with me."

"Greysingles," Douglaston, L. I., Jan. 1, 1917,

C. I. SCOFIELD.

A PANORAMIC VIEW OF THE BIBLE.

The Bible, incomparably the most widely circulated of books, at once provokes and baffles study. Even the non-believer in its authority rightly feels that it is unintelligent to remain in almost total ignorance of the most-famous and ancient of books. And yet most, even of sincere believers, soon retire from any serious effort to master the content of the sacred writings. The reason is not far to seek. It is to be found in the fact that no particular portion of Scripture is to be intelligently comprehended apart from some conception of its place in the whole. For the Bible story and message is like a picture wrought out in mosaics: each book, chapter, verse, and even word forms a necessary part, and has its own appointed place. It is, therefore, indispensable to any interesting and fruitful study of the Bible that a general knowledge of it be gained.

First. The Bible is one book. Seven great marks attest this unity. (1) From Genesis the Bible bears witness to *one God*. Wherever he speaks or acts he is consistent with himself, and with the total revelation concerning him. (2) The Bible forms *one continuous story*—the story of humanity in relation to God. (3) The Bible hazards the most unlikely *predictions* concerning the future, and, when the centuries have brought round the appointed time, records their fulfilment. (4) The Bible is a *progressive* unfolding of truth. Nothing is told all at once, and once for all. The law is, "first the blade, then the ear, after that the full corn." Without the possibility of collusion, often with centuries between, one writer of Scripture takes up an earlier revelation, adds to it, lays down the pen, and in due time another man moved by the Holy Spirit, and another, and another, add new details till the whole is complete. (5) From beginning to end the Bible testifies to *one redemption*. (6) From beginning to end the Bible has *one great theme*—the person and work of the Christ. (7) And, finally, these writers, some forty-four in number, writing through twenty centuries, have produced a *perfect harmony* of doctrine in progressive unfolding. This is, to every candid mind, the unanswerable proof of the Divine inspiration of the Bible.

Second. The Bible is a book of books. Sixty-six books make up the one Book. Considered with reference to the unity of the one book the separate books may be regarded as chapters. But that is but one side of the truth, for each of the sixty-six books is complete in itself, and has its own theme and analysis. In the present edition of the Bible these are fully shown in the introductions and divisons. It is therefore of the utmost moment that the books be studied in the light of their distinctive themes. Genesis, for instance, is the book of beginnings—the seed-plot of the whole Bible. Matthew is the book of the King, &c.

Third. The books of the Bible fall into groups. Speaking broadly there are five great divisions in the Scriptures, and these may be conveniently fixed in the memory by five key-words, Christ being the one theme (Luke 24. 25-27):

PREPARATION.	MANIFESTATION.	PROPAGATION.
The O. T.	The Gospels.	The Acts.
EXPLANATION.	CONSUMMATION.	
The Epistles.	The Apocalypse.	
In other words, the Old Testament is the <i>preparation</i> for Christ; in the Gospels he is <i>manifested</i> to the world; in the Acts he is preached and his Gospel is <i>propagated</i> in the world; in the Epistles his Gospel is <i>explained</i> ; and in the Revelation all the purposes of God in and through Christ are <i>consummated</i> . And these groups of books in turn fall into groups. This is especially true of the Old Testament, which is in four well defined groups. Over these may be written, as memory aids:		
REDEMPTION.	ORGANIZATION.	POETRY.
Genesis	Joshua	Job
Exodus	Judges	Psalms
Leviticus	Ruth	Proverbs
Numbers	I, II Sam.	Ecclesiastes
Deuteronomy	I, II Kings	Song of Solomon
	I, II Chronicles	Lamentations
	Ezra	
	Nehemiah	
	Esther	
		SERMONS.
		Isaiah
		Jeremiah
		Ezekiel
		Daniel
		Hosea
		Joel
		Amos
		Obadiah
		Jonah
		Micah
		Nahum
		Habakkuk
		Zephaniah
		Haggai
		Zechariah
		Malachi

Again care should be taken not to overlook, in these general groupings, the distinctive messages of the several books composing them. Thus, while *redemption* is the *general* theme of the Pentateuch, telling as it does the story of the redemption of Israel out of bondage and into "a good land and large," each of the five books has its own distinctive part in the whole. Genesis is the book of beginnings, and explains the *origin* of Israel. Exodus tells the story of the *deliverance* of Israel; Leviticus of the *worship* of Israel as a delivered people; Numbers the wanderings and failures of the delivered people, and Deuteronomy warns and instructs that people in view of their approaching entrance upon their inheritance.

The Poetical books record the spiritual experiences of the redeemed people in the varied scenes and events through which the providence of God led them. The prophets were inspired preachers, and the prophetic books consist of sermons with brief connecting and explanatory passages. Two prophetic books, Ezekiel and Daniel, have a different character and are apocalyptic, largely.

Fourth. The Bible tells the Human Story. Beginning, logically, with the creation of the earth and of man, the story of the race sprung from the first human pair continues through the first eleven chapters of Genesis. With the twelfth chapter begins the history of Abraham and of the nation of which Abraham was the ancestor. It is that nation, Israel, with which the Bible narrative is thereafter chiefly concerned from the eleventh chapter of Genesis to the second chapter of the Acts of the Apostles. The Gentiles are mentioned, but only in connection with Israel. But it is made increasingly clear that Israel so fills the scene only because entrusted with the accomplishment of great world-wide purposes (Deut. 7. 7).

The appointed mission of Israel was, (1) to be a witness to the unity of God in the midst of universal idolatry (Deut. 6. 4; Isa. 43. 10); (2) to illustrate to the nations the greater blessedness of serving the one true God (Deut. 33. 26-29; 1 Chron. 17. 20, 21; Psalms 102. 15); (3) to receive and preserve the Divine revelation (Rom. 3. 1, 2); and (4) to produce the Messiah, earth's Saviour and Lord (Rom. 9. 4). The prophets foretell a glorious future for Israel under the reign of Christ.

The biblical story of Israel, past, present, and future, falls into seven distinct periods: (1) From the call of Abram (Gen. 12) to the Exodus (Ex. 1-20); (2) From the Exodus to the death of Joshua (Ex. 21 to Josh. 24); (3) from the death of Joshua to the establishment of the Hebrew monarchy under Saul; (4) the period of the kings from Saul to the Captivities; (5) the period of the Captivities; (6) the restored commonwealth from the end of the Babylonian captivity of Judah, to the destruction of Jerusalem, A.D. 70; (7) the present dispersion.

The Gospels record the appearance in human history and within the Hebrew nation of the promised Messiah, Jesus Christ, and tell the wonderful story of his manifestation to Israel, his rejection by that people, his crucifixion, resurrection, and ascension.

The Acts of the Apostles record the descent of the Holy Spirit, and the beginning of a new thing in human history, the Church. The division of the race now becomes threefold—the Jew, the Gentile, and the Church of God. Just as Israel is in the foreground from the call of Abram to the resurrection of Christ, so now the Church fills the scene from the second chapter of the Acts to the fourth chapter of the Revelation. The remaining chapters of that book complete the story of humanity and the final triumph of Christ.

Fifth. The Central Theme of the Bible is Christ. It is this manifestation of Jesus Christ, his Person as "God manifest in the flesh" (1 Tim. 3. 16), his sacrificial death, and his resurrection, which constitute the Gospel. Unto this all preceding Scripture leads, from this all following Scripture proceeds. The Gospel is preached in the Acts and explained in the Epistles. Christ, Son of God, Son of man, Son of Abraham, Son of David, thus binds the many books into one Book. Seed of the woman (Gen. 3. 15) he is the ultimate destroyer of Satan and his works; Seed of Abraham he is the world blessing; Seed of David he is Israel's King, "Desire of all Nations." Exalted to the right hand of God he is "head over all to the Church, which is his body," while to Israel and the nations the promise of his return forms the one and only rational expectation that humanity will yet fulfil itself. Meanwhile the Church looks momentarily for the fulfilment of his special promise: "I will come again and receive you unto myself" (John 14. 1-3). To him the Holy Spirit throughout this Gospel age bears testimony. The last book of all, the Consummation book, is "The Revelation of Jesus Christ" (Rev. 1. 1).

THE NAMES AND ORDER OF ALL THE BOOKS OF THE OLD AND NEW TESTAMENT

WITH THE NUMBER OF THEIR CHAPTERS.

THE BOOKS OF THE OLD TESTAMENT.

	PAGE	CHAPS.		PAGE	CHAPS.
GENESIS	3	50	Ecclesiastes	696	12
Exodus	71	40	Song of Solomon	705	8
Leviticus	126	27	Isaiah	713	66
Numbers	165	36	Jeremiah	772	52
Deuteronomy	216	34	Lamentations	834	5
Joshua	259	24	Ezekiel	840	48
Judges	287	21	Daniel	898	12
Ruth	315	4	Hosea	921	14
I. Samuel	319	31	Joel	930	3
II. Samuel	355	24	Amos	934	9
I. Kings	385	22	Obadiah	941	1
II. Kings	421	25	Jonah	943	4
I. Chronicles	456	29	Micah	946	7
II. Chronicles	490	36	Nahum	952	3
Ezra	529	10	Habakkuk	955	3
Nehemiah	541	13	Zephaniah	959	3
Esther	558	10	Haggai	962	2
Job	569	42	Zechariah	965	14
Psalms	599	150	Malachi	980	4
Proverbs	672	31			

THE BOOKS OF THE NEW TESTAMENT.

	PAGE	CHAPS.		PAGE	CHAPS.
MATTHEW	993	28	I. Timothy	1274	6
Mark	1045	16	II. Timothy	1279	4
Luke	1070	24	Titus	1283	3
John	1114	21	Philemon	1286	1
The Acts	1147	28	To the Hebrews	1291	13
To the Romans	1191	16	Epistle of James	1306	5
I. Corinthians	1211	16	I. Peter	1311	5
II. Corinthians	1230	13	II. Peter	1317	3
Galatians	1241	6	I. John	1321	5
Ephesians	1249	6	II. John	1326	1
Philippians	1257	4	III. John	1327	1
Colossians	1262	4	Jude	1328	1
I. Thessalonians	1267	5	Revelation	1330	22
II. Thessalonians	1271	3			

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THE four Gospels :
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record also a selective
Taken together, they

These two facts
not a complete biography
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21. 25) a connected
should be too much
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of Luke's Gospel.

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ings was the op-
ment.

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is it necessary to
apostolic and Roman
that the Old Testa-

Do not, therefore,
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throne" (Rev. 3. 21)
posed both of Jew and

II. The mission
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circumcision for the
(Rom. 15. 8), and

Expect, therefore,
17-19; 6. 12; cf. Eph.
Sermon on the Mount
ing (Mt. 5. 3-9) than
(Gal. 5. 22, 23).

III. The doctrine
but those doctrines
the great germ-truth
the unfolding. Further
of the Gospels.

THE FOUR GOSPELS.

THE four Gospels record the eternal being, human ancestry, birth, death, resurrection, and ascension of Jesus the Christ, Son of God, and Son of Man. They record also a selection from the incidents of His life, and from His words and works. Taken together, they set forth, not a biography but a Personality.

These two facts, that we have in the four Gospels a complete Personality, but not a complete biography, indicate the spirit and intent in which we should approach them. What is important is that through these narratives we should come to see and know Him whom they reveal. It is of relatively small importance that we should be able to piece together out of these confessedly incomplete records (John 21. 25) a connected story of His life. For some adequate reason—perhaps lest we should be too much occupied with “Christ after the flesh”—it did not please God to cause to be written a biography of His Son. The twenty-nine formative years are passed over in a silence which is broken but once, and that in but twelve brief verses of Luke’s Gospel. It may be well to respect the divine reticencies.

But the four Gospels, though designedly incomplete as a story, are divinely perfect as a revelation. We may not through them know everything that He did, but we may know the Doer. In four great characters, each of which completes the other three, we have Jesus Christ Himself. The Evangelists never describe Christ—they set Him forth. They tell us almost nothing of what they thought about Him, they let Him speak and act for Himself.

This is the essential respect in which these narratives differ from mere biography or portraiture. “The words that I speak unto you, they are spirit, and they are life.” The student in whom dwells an ungrieved Spirit finds here the living Christ.

The distinctive part which each Evangelist bears in this presentation of the living Christ is briefly noted in separate Introductions, but it may be profitable to add certain general suggestions.

I. The Old Testament is a divinely provided Introduction to the New; and whoever comes to the study of the four Gospels with a mind saturated with the Old Testament foreview of the Christ, His person, work, and kingdom, will find them open books.

For the Gospels are woven of Old Testament quotation, allusion, and type. The very first verse of the New Testament drives the thoughtful reader back to the Old; and the risen Christ sent His disciples to the ancient oracles for an explanation of His sufferings and glory (Lk. 24. 27, 44, 45). One of His last ministries was the opening of their understandings to understand the Old Testament.

Therefore, in approaching the study of the Gospels the mind should be freed, so far as possible, from mere theological concepts and presuppositions. Especially is it necessary to exclude the notion—a legacy in Protestant thought from post-apostolic and Roman Catholic theology—that the Church is the true Israel, and that the Old Testament foreview of the kingdom is fulfilled in the Church.

Do not, therefore, assume interpretations to be true because familiar. Do not assume that “the throne of David” (Lk. 1. 32) is synonymous with “My Father’s throne” (Rev. 3. 21), or that “the house of Jacob” (Lk. 1. 33) is the Church composed both of Jew and Gentile.

II. The mission of Jesus was, *primarily*, to the Jews (Mt. 10. 5, 6; 15. 23-25; John 1. 11). He was “made under the law” (Gal. 4. 4), and was “a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers” (Rom. 15. 8), and to fulfil the law that grace might flow out.

Expect, therefore, a strong legal and Jewish colouring up to the cross (e.g. Mt. 5. 17-19; 6. 12; cf. Eph. 4. 32; Mt. 10. 5, 6; 15. 22-28; Mk. 1. 44; Mt. 23. 2, etc.). The Sermon on the Mount is law, not grace, for it demands as the condition of blessing (Mt. 5. 3-9) that perfect character which grace, through divine power, creates (Gal. 5. 22, 23).

III. The *doctrines* of grace are to be sought in the Epistles, not in the Gospels; but those doctrines rest back upon the death and resurrection of Christ, and upon the great germ-truths to which He gave utterance, and of which the Epistles are the unfolding. Furthermore, the only perfect example of perfect grace is the Christ of the Gospels.

IV. The Gospels do not unfold the doctrine of the Church. The word occurs in Matthew only. After His rejection as King and Saviour by the Jews, our Lord, announcing a mystery until that moment "hid in God" (Eph. 3. 3-10), said, "I will build my church" (Mt. 16. 16, 18). It was, therefore, yet future; but His personal ministry had gathered out the believers who were, on the day of Pentecost, by the baptism with the Spirit, made the first members of "the church which is his body" (1 Cor. 12. 12, 13; Eph. 1. 23).

The Gospels present a group of Jewish disciples, associated on earth with a Messiah in humiliation; the Epistles a Church which is the body of Christ in glory, associated with Him in the heavens, co-heirs with Him of the Father, co-rulers with Him over the coming kingdom, and, as to the earth, pilgrims and strangers (1 Cor. 12. 12, 13; Eph. 1. 3-14, 20-23; 2. 4-6; 1 Pet. 2. 11).

V. The Gospels present Christ in His three offices of Prophet, Priest, and King. As *Prophet* His ministry does not differ in kind from that of the Old Testament prophets. It is the dignity of His Person which makes Him the unique Prophet. Of old, God spoke through the prophets; now He speaks in the Son (Heb. 1. 1, 2). The old prophet was a voice from God; the Son is God Himself (Deut. 18. 18, 19).

The prophet in any dispensation is God's messenger to His people, first to establish truth, and, secondly, when they are in declension and apostasy to call them back to truth. His message, therefore, is, usually, one of rebuke and appeal. Only when these fall on deaf ears does he become a foreteller of things to come. In this, too, Christ is at one with the other prophets. His predictive ministry follows His rejection as King.

The sphere and character of Christ's *Kingly* office are defined in the Davidic Covenant (2 Sam. 7. 8-16, and *refs.*), as interpreted by the prophets, and confirmed by the New Testament. The latter in no way abrogates or modifies either the Davidic Covenant or its prophetic interpretation. It adds details which were not in the prophet's vision. The Sermon on the Mount is an elaboration of the idea of "righteousness" as the predominant characteristic of the Messianic kingdom (Isa. 11. 2-5; Jer. 23. 5, 6; 33. 14-16). The Old Testament prophet was perplexed by seeing in one horizon, so to speak, the suffering and the glory of Messiah (1 Pet. 1. 10, 11). The New Testament shows that these are separated by the present church-age, and points forward to the Lord's return as the time when the Davidic Covenant of blessing through power will be fulfilled (Lk. 1. 30-33; Acts 2. 29-36; 15. 14-17); just as the Abrahamic Covenant of blessing through suffering was fulfilled at His first coming (Acts 3. 25; Gal. 3. 6-14).

Christ is never called King of the Church. "The King" is indeed one of the divine titles, and the Church in her worship joins Israel in exalting "the king, eternal, immortal, invisible" (Psa. 10. 16; 1 Tim. 1. 17). But the Church is to reign with Him. The Holy Spirit is now calling out, not the subjects, but the co-heirs and co-rulers of the kingdom (2 Tim. 2. 11, 12; Rev. 1. 6; 3. 21; 5. 10; Rom. 8. 15-18; 1 Cor. 6. 2, 3).

Christ's *Priestly* office is the complement of His prophetic office. The prophet is God's representative with the people; the priest is the people's representative with God. Because they are sinful he must be a sacrificer; because they are needy he must be a compassionate intercessor (Heb. 5. 1, 2; 8. 1-3). So Christ, on the cross, entered upon His high-priestly work, offering Himself without spot unto God (Heb. 9. 14), as now He compassionates His people in an ever-living intercession (Heb. 7. 25). Of that intercession John 17. is the pattern.

VI. Distinguish, in the Gospels, *interpretation* from *moral application*. Much in the Gospels which belongs in strictness of interpretation to the Jew or the kingdom, is yet such a revelation of the mind of God, and so based on eternal principles, as to have a moral application to the people of God whatever their position dispensationally. It is always true that the "pure in heart" are happy because they "see God," and that "woe" is the portion of religious formalists whether under law or grace.

VII. Especial emphasis rests upon that to which all four Gospels bear a united testimony. That united testimony is sevenfold:

1. In all alike is revealed the one unique Personality. The one Jesus is King in Matthew, Servant in Mark, Man in Luke, and God in John. But not only so: for Matthew's King is also Servant, Man, and God; and Mark's Servant is also King, and Man, and God; Luke's Man is also King, and Servant, and God; and John's eternal Son is also King, and Servant, and Man.

The pen is a different pen; the incidents in which He is seen are sometimes different incidents; the distinctive character in which He is presented is a different character; but He is always the same Christ. That fact alone would mark these books as inspired.

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2. All the Evangelists record the ministry of John the Baptist.
3. All record the feeding of the five thousand.
4. All record Christ's offer of Himself as King, according to Micah.
5. All record the betrayal by Judas; the denial by Peter; the trial, crucifixion, and literal resurrection of Christ. And this record is so made as to testify that the death of Christ was the supreme business which brought Him into the world; that all which precedes that death is but preparation for it; and that from it flow all the blessings which God ever has or ever will bestow upon man.
6. All record the resurrection ministry of Christ; a ministry which reveals Him as unchanged by the tremendous event of His passion, but a ministry keyed to a new note of universality, and of power.
7. All point forward to His second coming.

HOW TO USE THE SUBJECT REFERENCES.

THE subject references lead the reader from the first clear mention of a great truth to the last. The first and last references (in parenthesis) are repeated each time, so that wherever a reader comes upon a subject he may recur to the first reference and follow the subject, or turn at once to the Summary at the last reference.

ILLUSTRATION

(at Mark 1. 1.)

b Gospel.	vs.
1, 14, 15; Mk.	8. 35. (Gen.
12. 1-3; Rev.	14. 6.)

Here *Gospel* is the subject; vs. 1, 14, 15 show where it is at that particular place; Mk. 8. 35 is the next reference in the chain, and the references in parenthesis are the first and last.

THE GOSPEL ACCORDING TO

ST. MATTHEW.

[1 12]

1 1]

WRITER. The writer of the first Gospel, as all agree, was Matthew, called also Levi, a Jew of Galilee who had taken service as a tax-gatherer under the Roman oppressor. He was, therefore, one of the hated and ill-reputed publicans.

The date of Matthew has been much discussed, but no convincing reason has been given for discrediting the traditional date of A.D. 37.

Theme. The scope and purpose of the book are indicated in the first verse. Matthew is the "book of the generation of Jesus Christ, the Son of David, the Son of Abraham" (Mt. 1. 1). This connects Him at once with two of the most important of the Old Testament covenants: the Davidic Covenant of kingship, and the Abrahamic Covenant of promise (2 Sam. 7. 8-16; Gen. 15. 18).

Of Jesus Christ in that twofold character, then, Matthew writes. Following the order indicated in the first verse, he writes first of the King, the Son of David; then of the Son of Abraham, obedient unto death, according to the Isaac type (Gen. 22. 1-18; Heb. 11. 17-19).

But the prominent character of Christ in Matthew is that of the covenanted King, David's "righteous Branch" (Jer 23. 5; 33. 15). Matthew records His genealogy; His birth in Bethlehem the city of David, according to Micah (5. 2); the ministry of His forerunner according to Malachi (3. 1); the ministry of the King Himself; His rejection by Israel; and His predictions of His second coming in power and great glory.

Only then (Mt. 26.-28.) does Matthew turn to the earlier covenant, and record the sacrificial death of the Son of Abraham.

This determines the purpose and structure of Matthew. It is peculiarly the Gospel for Israel; and, as flowing from the death of Christ, a Gospel for the whole world.

Matthew falls into three principal divisions:

I. The manifestation to Israel and rejection of Jesus Christ the Son of David, born King of the Jews, 1. 1-25. 46. The subdivisions of this part are: (1) The official genealogy and birth of the King, 1. 1-25; (2) the infancy and obscurity of the King, 2. 1-23; (3) the kingdom "at hand," 3. 1-12. 50 (the order of events of this subdivision is indicated in the text); (4) the mysteries of the kingdom, 13. 1-52; (5) the ministry of the rejected King, 13. 53-23. 39; (6) the promise of the King to return in power and glory, 24. 1-25. 46.

II. The sacrifice and resurrection of Jesus Christ, the Son of Abraham, 26. 1-28. 8.

III. The risen Lord in ministry to His own, 28. 9-20.

The events recorded in Matthew cover a period of 38 years (Ussher).

CHAPTER 1.

THE book of the generation of Jesus Christ, the son of David, the son of Abraham.

2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;

3 And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;

4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;

6 And Jesse begat David the king; and David the king begat Solomon

a Judah, Gen. 29.35.

b Pharez, Gen. 38.27

c Boaz, 1 Chr. 2.11.

d Uriah, 2 Sam.11.3.

e Rehoboam, 1 Ki.11.43.

f Abijah, 2 Chr 11.20.

g Jehoshaphat, 1 Chr. 3.10.

h Uziah, 2 Ki. 15.13. Called also Azariah, 2 Chr.22.6.

i Ahaz, 2 Ki. 15.38.

j Josiah, 1 Ki. 13.2.

of her *that had been the wife of* Urias;

7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;

8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;

9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;

10 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;

11 And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon:

12 And after they were brought to

Babylon, Jechonias begat Salathiel; and Salathiel begat ^aZorobabel;

13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

16 And Jacob begat Joseph the husband of ¹Mary, ²of whom was born Jesus, who is called ³Christ.

17 So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

Conception and birth of Jesus (Lk. 1. 26-35; 2. 1-7; John 1. 1, 2, 14).

18 ^bNow the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the ^cHoly Ghost.

19 Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily.

a Zerubbabel.
1 Chr.3.19.

b Christ (First Advent).
Mt.2.1-5.
(Gen.3.15;
Acts 1.9.)

c Holy Spirit (N.T.)-vs.18-20; Mt.3.11-16. (Mt.1.18; Acts 2.4.)

d Gr. an angel.

e Rom.1.16, note.

f Rom.3.23, note.

g Isa.7.14. Lit. by the Lord through the prophet.

h Lit. the virgin.

i Heb.1.4, note.

j The Gr. form of the Heb. Jehoshua, meaning Saviour.

k Lk.2.4-7.

20 But while he thought on these things, behold, ^athe angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

21 And she shall bring forth a son, and thou shalt call his name **JESUS**: for he shall ^csave his people from their ^dsins.

22 Now all this was done, that it might be fulfilled which was spoken ^eof the Lord by the prophet, saying,

23 Behold, ^fa virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

24 Then Joseph being raised from sleep did as the ^gangel of the Lord had bidden him, and took unto him his wife:

25 And knew her not till she had brought forth her firstborn son: and he called his name ^jJESUS.

CHAPTER 2.

Visit of the Magi.

NOW when Jesus was ^kborn in Bethlehem of Judæa in the days of ⁴Herod the king, behold, there

¹ Six Marys are to be distinguished in the N.T.: (1) Mary the mother of Jesus; always clearly identified by the context. (2) Mary Magdalene, a woman of Magdala, "out of whom went seven demons" (Lk. 8. 2). She is never mentioned apart from the identifying word "Magdalene." (3) The mother of James (called "the less," Mk. 15. 40) and Jose, the apostles. A comparison of John 19. 25, Mt. 27. 56, and Mk. 15. 40 establishes the inference that this Mary, the mother of James the less, and of Jose, was the wife of Alphaeus (called also Cleophas, John 19. 25), and a sister of Mary the mother of Jesus. Except in Mt. 27. 61, and 28. 1, where she is called "the other Mary" (i.e. "other" than her sister, Mary the Virgin); and John 19. 25, where she is called "of Cleophas," she is mentioned only in connection with one or both of her sons. (4) Mary of Bethany, sister of Martha and Lazarus, mentioned by name only in Lk. 10. 39, 42; John 11. 1, 2, 19, 20, 28, 31, 32, 45; 12. 3, but referred to in Mt. 26. 7; Mk. 14. 3-9. (5) The mother of John Mark, and sister of Barnabas (Acts 12. 12). (6) A helper of Paul in Rome (Rom. 16. 6).

² The changed expression here is important. It is no longer, "who begat," but, "Mary, of whom was born Jesus." Jesus was not "begotten" of natural generation.

³ Christ (*Christos*=anointed), the Greek form of the Hebrew "Messiah" (Dan. 9. 25, 26), is the official name of our Lord, as Jesus is His human name (Lk. 1. 31; 2. 21). The name, or title, "Christ," connects Him with the entire O.T. foreview (Zech. 12. 8, note) of a coming Prophet (Deut. 18. 15-19), Priest (Psa. 110. 4), and King (2 Sam. 7. 7-10). As these were typically anointed with oil (1 Ki. 19. 16; Ex. 29. 7; 1 Sam. 16. 13), so Jesus was anointed with the Holy Spirit (Mt. 3. 16; Mk. 1. 10, 11; Lk. 3. 21, 22; John 1. 32, 33), thus becoming officially "the Christ."

⁴ Called Herod the Great, son of Antipater, an Idumean (see Gen. 36. 1, note), and Cypros, an Arabian woman. Antipater was appointed Procurator of Judæa by Julius Cæsar, B.C. 47. At the age of fifteen Herod was appointed to the government of Galilee. B.C. 40 the Roman senate made him king of Judæa. An able, strong, and cruel man, he increased greatly the splendour of Jerusalem, erecting the temple which was the centre of Jewish worship in the time of our Lord.

came wise men from the east to Jerusalem,

² Saying, Where is he that is born ^{1a} King of the Jews? for we have seen his star in the east, and are come to worship him.

³ When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him.

⁴ And when he had gathered all the chief priests and ² scribes of the people together, he demanded of them where ^b Christ should be born.

⁵ And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet,

⁶ And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall ^d rule my people Israel.

⁷ Then Herod, when he had privily called the wise men, enquired of them diligently what time the ^e star appeared.

⁸ And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found *him*, bring me word again, that I may come and worship him also.

⁹ When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

¹⁰ When they saw the star, they rejoiced with exceeding great joy.

¹¹ And when they were come into the house, they saw the young

B.C. 4.

^a Kingdom (N.T.). Mt. 2.6. (Lk. 1. 31-33; 1 Cor. 15.24.)

^b Lit. the Christ.

^c Christ (First Advent). Mt. 4.15,16. (Gen. 3.15; Acts 1.9.)

^d Kingdom (N.T.). Mt. 3.2. (Lk. 1.31-33; 1 Cor. 15.28.)

^e Num. 24.17

^f Lit. an angel.

^h Hos. 11.1.

child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

¹² And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

The flight into Egypt.

¹³ And when they were departed, behold, ¹ the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

¹⁴ When he arose, he took the young child and his mother by night, and departed into Egypt:

¹⁵ And was there until the death of Herod: that it might be fulfilled which was spoken ² of the Lord by the prophet, saying, ³ Out of ^b Egypt have I called my son.

Herod's slaughter of the innocents.

¹⁶ Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

¹⁷ Then was fulfilled that which

¹ "The King" is one of the divine titles (Psa. 10. 16), and so used in the *worship* of the Church (1 Tim 1. 17), but Christ is never called "King of the Church." He is "King of the Jews" (Mt. 2. 2) and Lord and "Head of the Church" (Eph. 1. 22, 23). See "Church" (Mt. 16. 18; Heb. 12. 23).

² Gr. *grammateis*, "writer." Heb. *sopherim*, "to write," "set in order," "count." The scribes were so called because it was their office to make copies of the Scriptures; to classify and teach the precepts of the oral law (see "Pharisees," Mt. 3. 7, note), and to keep careful count of every letter in the O.T. writings. Such an office was necessary in a religion of law and precept, and was an O.T. function (2 Sam. 8. 17; 20. 25; 1 Ki. 4. 3; Jer. 8. 8; 36. 10, 12, 26). To this legitimate work the scribes added a record of rabbinical decisions on questions of ritual (Halachoth); the new code resulting from those decisions (Mishna); the Hebrew sacred legends (Gemara, forming with the Mishna the Talmud); commentaries on the O.T. (Midrashim); reasonings upon these (Hagada); and, finally, mystical interpretations which found in Scripture meanings other than the grammatical, lexical, and obvious ones (the Kabbala); not unlike the allegorical method of Origen, or the modern Protestant "spiritualizing" interpretation. In our Lord's time, to receive this mass of writing superposed upon the Scriptures was to be orthodox, to return to the Scriptures themselves was heterodoxy—our Lord's most serious offence.

³ The words quoted are in Hos. 11. 1, and the passage illustrates the truth that prophetic utterances often have a latent and deeper meaning than at first appears. Israel, nationally, was a "son" (Ex. 4. 22), but Christ was the greater "Son." See Rom. 9. 4, 5; Isa. 41. 8, with Isa. 42. 1-4; 52. 13, 14, where the servant-nation and the Servant-Son are both in view.

was spoken by Jeremy the prophet, saying,

18 ^aIn Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

The return from Egypt to Nazareth. (Cf. Lk. 2. 39, 40.)

19 But when Herod was dead, behold, an ^bangel of the Lord appear-eth in a dream to Joseph in Egypt,

20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

21 And he arose, and took the young child and his mother, and came into the land of Israel.

22 But when he heard that ^cArchelaus did reign in Judæa in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

23 And he came and dwelt in a city called Nazareth: that it might

B. C. 3.

a Jer. 31. 15.

b Heb. 1. 4, note.

c Son of Herod the Great (Mt. 2. 1) and Malthe, a Samaritan woman.

d Deposed A.D. 6.

e Probably referring to Isa. 11. 1,

where Christ is spoken of as

"a netzer (or, 'rod') out of the stem of Jesse."

f See Acts 17. 30, note.

g Repentance vs. 2, 8, 11; Mt. 4. 17. (Mt. 3. 2; Acts 17. 30.)

h Kingdom (N. T.). Mt. 4. 17. (Lk. 1. 31-33; 1 Cor. 15. 24.)

i Gospel vs. 1, 2; Mt. 4. 23. (Gen. 12. 1-3; Rev. 14. 6.)

j Jehovah. Isa. 40. 3.

k Sin. Rom. 3. 23, note.

be fulfilled which was spoken by the prophets, ^aHe shall be called a Nazarene.

CHAPTER 3.

Ministry of John the Baptist (Mk. 1. 3-8; Lk. 3. 2-17; John 1. 6-8, 19-28).

IN those days came John the Baptist, preaching in the wilderness of Judæa,

2 And ^asaying, ^bRepent ye: for ^cthe ^dkingdom of heaven is ^eat hand.

3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the ^fLord, make his paths straight.

4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

5 Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan,

6 And were baptized of him in Jordan, confessing their ^gsins.

7 But when he saw many of the ^hPharisees and ⁱSadducees come to

¹ (1) The phrase, kingdom of heaven (lit. of the heavens), is peculiar to Matthew and signifies the Messianic earth rule of Jesus Christ, the Son of David. It is called the kingdom of the heavens because it is the rule of the heavens over the earth (Mt. 6. 10). The phrase is derived from Daniel, where it is defined (Dan. 2. 34-36, 44; 7. 23-27) as the kingdom which "the God of heaven" will set up after the destruction by "the stone cut out without hands" of the Gentile world-system. It is the kingdom covenanted to David's seed (2 Sam. 7. 7-10, refs.); described in the prophets (Zech. 12. 8, note); and confirmed to Jesus the Christ, the Son of Mary, through the angel Gabriel (Lk. 1. 32, 33).

(2) The kingdom of heaven has three aspects in Matthew: (a) "at hand" from the beginning of the ministry of John the Baptist (Mt. 3. 2) to the virtual rejection of the King, and the announcement of the new brotherhood (Mt. 12. 46-50); (b) in seven "mysteries of the kingdom of heaven," to be fulfilled during the present age (Mt. 13. 1-52), to which are to be added the parables of the kingdom of heaven which were spoken after those of Mt. 13., and which have to do with the sphere of Christian profession during this age; (c) the prophetic aspect—the kingdom to be set up after the return of the King in glory (Mt. 24. 29-25. 46; Lk. 19. 12-19; Acts 15. 14-17). See "Kingdom (N.T.)." (Lk. 1. 33; 1 Cor. 15. 28). Cf. "Kingdom of God," Mt. 6. 33, note.

² So called from a Heb. word meaning "separate." After the ministry of the post-exilic prophets ceased, godly men called "Chasidim" (saints) arose who sought to keep alive reverence for the law amongst the descendants of the Jews who returned from the Babylonian captivity. This movement degenerated into the Pharisaism of our Lord's day—a letter-strictness which overlaid the law with traditional interpretations held to have been communicated by Jehovah to Moses as oral explanations of equal authority with the law itself (cf. Mt. 15. 2, 3; Mk. 7. 8-13; Gal. 1. 14).

The Pharisees were strictly a sect. A member was "chaber" (i.e. "knit together," Jud. 20. 11), and took an obligation to remain true to the principles of Pharisaism. They were correct, moral, zealous, and self-denying, but self-righteous (Lk. 18. 9), and destitute of the sense of sin and need (Lk. 7. 39). They were the foremost persecutors of Jesus Christ and the objects of His unsparing denunciation (e.g. Mt. 23. 13-29; Lk. 11. 42, 43).

³ Not strictly a sect, but rather those amongst the Jews who denied the existence of angels or other spirits, and all miracles, especially the resurrection. They were

his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits meet for ^brepentance:

9 And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the ^cHoly Ghost, and with fire:

12 Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

Baptism of Jesus (Mk. 1. 9-11; Lk. 3. 21, 22; cf. John 1. 31-34).

13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

14 But John ^dforbad him, saying, I have need to be baptized of thee, and comest thou to me?

A.D. 27

^a Lit. progeny
^b Repentance.

vs. 2, 8, 11;

Mt. 4. 17.

(Mt. 3. 2; Acts 17. 30.)

^c Holy Spirit.

vs. 11, 16; Mt. 4. 1. (Mt. 1. 18; Acts 2. 4.)

^d would have hindered.

^e 1 John 3. 7, note.

^f Lit. This is my Son—the Beloved.

Mt. 17. 5;

Mk. 9. 7;

Lk. 9. 35.

Cf. Isa. 42. 1, Eph. 1. 6.

^g Holy Spirit.

Mt. 10. 20.

(Mt. 1. 18; Acts 2. 4.)

^h Temptation.

vs. 1, 3, 7; Mt. 6. 13. (Gen. 3. 1; Jas. 1. 14.)

ⁱ Satan, Gr. diabolos, accuser.

vs. 1, 5, 8, 10, 11; Mt. 12. 26. (Gen. 3. 1; Rev. 20. 10.)

^j Deut. 8. 3.

^k Inspiration.

vs. 4, 7, 10; Mt. 5. 18.

(Ex. 4. 15; Rev. 22. 19.)

^l Jehovah.

Deut. 8. 3.

15 And Jesus answering said unto him, ¹Suffer it to be so now: for thus it becometh us to fulfil all ¹righteousness. Then he suffered him.

16 And ²Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

17 And lo a voice from heaven, saying, ²This is my beloved Son, in whom I am well pleased.

CHAPTER 4.

The temptation of Jesus (Mk. 1. 12, 13; Lk. 4. 1-13; cf. Gen. 3. 6).

³THEN was Jesus led up of the ²spirit into the wilderness to be ^htempted of the ⁱdevil.

2 And when he had fasted forty days and forty nights, he was afterward an hungred.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, It is written, ^jMan shall not live by bread alone, but by ^kevery word that proceedeth out of the mouth of ^lGod.

the religious rationalists of the time (Mk. 12. 18-23; Acts 5. 15-17; 23. 8), and strongly entrenched in the Sanhedrin and priesthood (Acts 4. 1; 5. 17). They are identified with no affirmative doctrine, but were mere deniers of the supernatural.

¹ Why one who needed no repentance should insist upon receiving a rite which signified confession (v. 6) and repentance (v. 11) is nowhere directly explained. It may be suggested: (1) That Jesus was now to receive His anointing with the Holy Spirit (v. 16) unto His threefold office of Prophet, Priest, and King. In the Levitical order (Ex. 29. 4-7) the high priest was first washed, then anointed. While Christ's priestly work did not begin till He "offered Himself without spot to God" (Heb. 9. 14), and His full manifestation as the King-Priest after the order of Melchisedek awaits the kingdom (Gen. 14. 18, note), yet He was then *anointed*, once for all. (2) But John's baptism was the voice of God to Israel, and the believing remnant responded (v. 5). It was an act of righteousness on the part of Him who had become, as to the flesh, an Israelite, to take His place with this believing remnant.

² For the first time the Trinity, foreshadowed in many ways in the O.T., is fully manifested. The Spirit descends upon the Son, and at the same moment the Father's voice is heard from heaven.

³ The temptation of Christ, the "last Adam" (1 Cor. 15. 45), is best understood when contrasted with that of "the first man Adam." Adam was tempted in his place of lord of creation, a lordship with but one reservation, the knowledge of good and evil (Gen. 1. 26; 2. 16, 17). Through the woman he was tempted to add that also to his dominion. Falling, he lost all. But Christ had taken the place of a lowly Servant, acting only from and in obedience to the Father (Phil. 2. 5-8; John 5. 19; 6. 57; 8. 28, 54. Cf. Isa. 41. 8, note), that He might redeem a fallen race and a creation under the curse (Gen. 3. 17-19; Rom. 8. 19-23). Satan's one object in the threefold temptation was to induce Christ to act from Himself, in independency of His Father. The first two temptations were a challenge to Christ

5 Then the devil taketh him up into the ¹holy city, and setteth him on a pinnacle of the temple.

6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7 Jesus said unto him, It is written again, Thou shalt not tempt the ²Lord thy God.

8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the ²world, and the glory of them;

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the ²Lord thy God, and him only shalt thou serve.

11 Then the devil leaveth him, and, behold, ³angels came and ministered unto him.

Jesus comes to Capernaum and begins his public ministry (Mk. 1. 14; Lk. 4. 14, 15).

12 Now when Jesus had heard that John was cast into prison, he departed into Galilee;

A.D. 27.

a Sanctify, holy (things) (N.T.). Mt. 7. 6. (Mt. 4. 5; Rev. 22. 11.)

b Heb. 1. 4, note.

c Ps. 91. 11, 12.

d Jehovah. Deut. 6. 16.

e Jehovah. Deut. 6. 13; 10. 20.

f Christ (First Advent). Mt. 12. 18-21. (Gen. 3. 15; Acts 1. 9.)

g Isa. 42. 6, 7.

h Isa. 9. 1, 2.

i Repentance. Mt. 9. 13. (Mt. 3. 2; Acts 17. 30.)

j Kingdom (N.T.). Mt. 5. 2, 35, and note. (Lk. 1. 31-33; 1 Cor. 15. 24.)

k Mt. 3. 2, note.

l Peter and John were already disciples (John 1. 35-42). This is a call to service.

13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephtholim:

14 That it might be fulfilled which was spoken by Esaias the prophet, saying,

15 The land of Zabulon, and the land of Nephtholim, by the way of the sea, beyond Jordan, Galilee of the ¹Gentiles;

16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

The call of Peter and Andrew to service (Mk. 1. 16-20; cf. Lk. 5. 2-11).

18 And Jesus, walking by the sea of Galilee, saw ²two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

19 And he saith unto them, Follow me, and I will make you fishers of men.

20 And they straightway left their nets, and followed him.

The call of James and John, sons of Zebedee.

21 And going on from thence, he

from the god of this world to prove Himself indeed the Son of God (vs. 3, 6). The third was the offer of the usurping prince of this world to divest himself of that which rightfully belonged to Christ as Son of man and Son of David, on the condition that He accept the sceptre on Satan's world-principles (cf. John 18. 36; Rev. 13. 8. *note*). Christ defeated Satan by a means open to His humblest follower, the intelligent use of the word of God (vs. 4, 7). In his second temptation Satan also used Scripture, but a promise available only to one in the path of obedience. The scene gives emphasis to the vital importance of "rightly dividing the word of truth" (2 Tim. 2. 15).

¹ In the N.T. one Greek word, *hagios*, in its various forms, is rendered, "holy," "holiness," "sanctify," "sanctified," "sanctification." Like the Heb. *qodesh*, it signifies "set apart for God." The important references follow Mt. 4. 5, *marg.*

² The Greek word *kosmos* means "order," "arrangement," and so, with the Greeks, "beauty"; for order and arrangement in the sense of *system* are at the bottom of the Greek conception of beauty.

When used in the N.T. of humanity, the "world" of men, it is *organized* humanity—humanity in families, tribes, nations—which is meant. The word for chaotic, unorganized humanity—the mere mass of men—is *thalassa*, the "sea" of men (e.g. Rev. 13. 1). For "world" (*kosmos*) in the bad ethical sense, see John 7. 7, *refs.*

³ "At hand" is never a positive affirmation that the person or thing said to be "at hand" will immediately appear, but only that no known or predicted event must intervene. When Christ appeared to the Jewish people, the next thing, in the order of revelation as it then stood, should have been the setting up of the Davidic kingdom. In the knowledge of God, not yet disclosed, lay the rejection of the kingdom (and King), the long period of the mystery-form of the kingdom, the world-wide preaching of the cross, and the out-calling of the Church. But this was as yet locked up in the secret counsels of God (Mt. 13. 11, 17; Eph. 3. 3-10).

saw other two brethren, ¹James the son of Zebedee, and John his brother, in a ^aship with Zebedee their father, mending their nets; and he called them.

22 And they immediately left the ship and their father, and followed him.

23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the ^bgospel of the ^ckingdom, and healing all manner of sickness and all manner of disease among the people.

24 And his fame went throughout all Syria: and they ^dbrought unto him all sick people that were taken with divers diseases and torments, and those which were ^epossessed with devils, and those which were lunatick, and those that had the palsy; and he healed them.

25 And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judæa, and from beyond Jordan.

CHAPTER 5.

The sermon on the mount. (Cf. Lk. 6. 20-49.)

The beatitudes. (Cf. Lk. 6. 20-23.)

AND seeing the multitudes, he ^awent up into a mountain: and when he was set, his disciples came unto him:

2 ²And he opened his mouth, and taught them, ^bsaying,

3 ³Blessed are the poor in spirit: for their's is the kingdom of heaven.

A.D. 31.

^a boat.

^b Gospel. Mt. 9.35. (Gen. 12.1-3; Rev. 14.6.)

^c Mt. 3.2, note.

^d Mk. 1.32, 33; Lk. 4.40.

^e *daimonizomai, demonized;* Mt. 7.22, note.

^f Mt. 5.1; Mk. 3.7,8; Mt. 8.1,18.

^g Cf. Mt. 17.1; 8.1.

^h The beatific character, unattainable by effort, is wrought in the believer by the Spirit (Gal. 5.22, 23).

ⁱ Psa. 1.1; 32.1; 119.1.

^j Isa. 55.1; Lk. 1.53; 15.17.

^k Mt. 3.2, note.

^l Rewards. Mt. 6.1-4. (Dan. 12.3; 1 Cor. 3.14.)

^m Parables (N.T.). vs. 13-16; Mt. 7.24-27. (Mt. 5.13-16; Lk. 21.29-31.)

ⁿ kosmos. (Mt. 4.8), = mankind.

4 Blessed are they that mourn: for they shall be comforted.

5 Blessed are the meek: for they shall inherit the earth.

6 Blessed are they which do ^ahunger and thirst after righteousness: for they shall be filled.

7 Blessed are the merciful: for they shall obtain mercy.

8 Blessed are the pure in heart: for they shall see God.

9 Blessed are the peacemakers: for they shall be called the children of God.

10 Blessed are they which are persecuted for righteousness' sake: for their's is the ^bkingdom of heaven.

11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

12 Rejoice, and be exceeding glad: for great is your ^creward in heaven: for so persecuted they the prophets which were before you.

Similitudes of the believer. (Cf. Mk. 4. 21-23; Lk. 8. 16-18.)

13 Ye are the ^dsalt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 Ye are the light of the ^eworld. A city that is set on an hill cannot be hid.

15 Neither do men light a candle, and put it under a bushel, but on a

¹ Two persons are called by this name in the N.T.: (1) James the son of Zebedee, an apostle (Mt. 10. 2), and the brother of the Apostle John, apart from whom he is never mentioned, and with whom, together with Peter, he was admitted to the especial intimacy of our Lord (Mt. 17. 1; Mk. 5. 37; 9. 2; 14. 33). He was martyred by Herod (Acts 12. 2). (2) A son of Alphæus (or Cleopas) and of Mary the sister of Mary the mother of Jesus (see Mt. 1. 16, note), and brother of Joses (Mk. 15. 40). He was, therefore, a cousin of the Lord Jesus. He is called James "the less" (Mk. 15: 40; lit. *little*, i.e. of shorter stature than James the son of Zebedee). He was an apostle (Mt. 10. 3). It has been conjectured that "Lebbæus, whose surname was Thaddæus" (Mt. 10. 3) was identical with the Judas of Lk. 6. 16, who is there called "of [i.e. 'son' or 'brother' as it has been variously translated] James." A Judas is mentioned with a James and Joses and Simon in Mk. 6. 3 as "brother" of our Lord (see Mt. 13. 55, *marg.*). The Gospels mention no other James who could be called the brother of the Lord Jesus, but James the less was certainly the son of Alphæus and Mary the sister of our Lord's mother. The conclusion seems, therefore, most probable that Mt. 10. 3; 13. 55; Mk. 3. 18; 6. 3; Lk. 6. 15; Acts 1. 13; 12. 17; 15. 13; 21. 18; Gal. 1. 19; 2. 9, 12; and Jas. 1. 1 refer to James the less, son of Alphæus and Mary, and cousin, or, according to Jewish usage, "brother" of the Lord Jesus. He was the author of the Epistle of James.

² Having announced the kingdom of heaven as "at hand," the King, in Mt. 5-7., declares the *principles* of the kingdom. The Sermon on the Mount has a twofold application: (1) Literally to the kingdom. In this sense it gives the divine constitution for the righteous government of the earth. Whenever the

candlestick; and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Relation of Christ to the law.

17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

18 For verily I say unto you, Till heaven and earth pass, ^aone jot or one tittle shall in no wise pass from ^bthe law, till all be fulfilled.

19 Whosoever therefore shall break one of these least commandments, and shall teach men, so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.

A.D. 31.

a Inspiration. vs.17,18; Mt.10.14. (Ex.4.15; Rev.22.19.)

b Law of Moses. Mt.22.36-39. (Ex.19.1; Gal.3.1-29.)

c Cf.Lk.18. 11,12; Rom.3.20; Phil.3.5-7.

d Righteousness. vs.6. 10,20; Rom.10.10, note.

e Ex.20.13.

20 For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21 Ye have heard that it was said by them of old time, *Thou shalt not kill*; and whosoever shall kill shall be in danger of the judgment:

22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, *Raca*, shall be in danger of the council: but whosoever shall say, *Thou fool*, shall be in danger of ²hell fire.

23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

24 Leave there thy gift before the altar, and go thy way; first be rec-

kingdom of heaven is established on earth it will be according to that constitution, which may be regarded as an explanation of the word "righteousness" as used by the prophets in describing the kingdom (e. g. Isa. 11. 4, 5; 32. 1; Dan. 9. 24). In this sense the Sermon on the Mount is pure law, and transfers the offence from the overt act to the motive (Mt. 5. 21, 22, 27, 28). Here lies the deeper reason why the Jews rejected the kingdom. They had reduced "righteousness" to mere ceremonialism, and the Old Testament idea of the kingdom to a mere affair of outward splendour and power. They were never rebuked for expecting a visible and powerful kingdom, but the words of the prophets should have prepared them to expect also that only the poor in spirit and the meek could share in it (e. g. Isa. 11. 4). The seventy-second Psalm, which was universally received by them as a description of the kingdom, was full of this. For these reasons the Sermon on the Mount in its primary application gives neither the privilege nor the duty of the Church. These are found in the Epistles. Under the law of the kingdom, for example, no one may hope for forgiveness who has not first forgiven (Mt. 6. 12, 14, 15). Under grace the Christian is exhorted to forgive because he is already forgiven (Eph. 4. 30-32).

(2) But there is a beautiful moral application to the Christian. It always remains true that the poor in spirit, rather than the proud, are blessed, and those who mourn because of their sins, and who are meek in the consciousness of them, will hunger and thirst after righteousness, and hungering will be filled. The merciful are "blessed," the pure in heart do "see God." These principles fundamentally reappear in the teaching of the Epistles.

¹ Christ's relation to the law of Moses may be thus summarized: (1) He was made under the law (Gal. 4. 4); (2) He lived in perfect obedience to the law (John 8. 46, Mt. 17. 5; 1 Pet. 2. 21-23); (3) He was a minister of the law to the Jews, clearing it from rabbinical sophistries, enforcing it in all its pitiless severity upon those who professed to obey it (e. g. Lk. 10. 25-37), but confirming the promises made to the fathers under the Mosaic Covenant (Rom. 15. 8); (4) He fulfilled the types of the law by His holy life and sacrificial death (Heb. 9. 11-26); (5) He bore, vicariously, the curse of the law that the Abrahamic Covenant might avail all who believe (Gal. 3. 13, 14), (6) He brought out by His redemption all who believe from the place of servants under the law into the place of sons (Gal. 4. 1-7); (7) He mediated by His blood the New Covenant of assurance and grace in which all believers stand (Rom. 5. 2, Heb. 8. 6-13), so establishing the "law of Christ" (Gal. 6. 2; refs.) with its precepts of higher exaltation made possible by the indwelling Spirit.

² Gr *Geenna* = Gehenna, the place in the valley of Hinnom where, anciently, human sacrifices were offered (2 Chr 33. 6; Jer. 7. 31). The word occurs, Mt. 5. 22, 29, 30; 10. 28; 18. 9, 23. 15. 33, Mk. 9. 43, 45, 47; Lk. 12. 5; Jas. 3. 6. In every

onciled to thy brother, and then come and offer thy gift.

25 Agree with thine ^aadversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast ^bpaid the uttermost farthing.

27 Ye have heard that it was said by them of old time, ^dThou shalt not commit adultery:

28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

29 And if thy right eye ^foffend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

30 And if thy right hand ^foffend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

Jesus and divorce. (Cf. Mt. 19. 3-11; Mk. 10. 2-12; 1 Cor. 7. 10-15.)

31 It hath been said, Whosoever shall put away his wife, let him give her a ^gwriting of divorcement:

32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, ^hcauseth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery

33 Again, ye have heard that it hath been said by them of old time, ⁱThou shalt not forswear thyself, but shalt perform unto the ^jLord thine oaths:

34 But I say unto you, ^kSwear not at all; neither by heaven, for it is God's throne:

35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city ^lof the ^mgreat King.

36 Neither shalt thou swear by

A.D. 31.

^a Lk. 12. 58, 59.
^c Cf. Prov. 25. 8; Lam. 2. 4, 5.

^b Cf. Isa. 40. 2 with Ruth 1. 21, 22.

^c One fourth of a cent.

^d Ex. 20. 14.

^e Job 31. 1;

^f 2 Sam. 11. 2-5; Jas. 1.

^g 14. 15; Mt. 15. 19.

^h Lit. is causing thee to offend.

ⁱ Gen. 2. 23,

^j 24; Deut.

^k 24. 1; Jer. 3. 1.

^l Mt. 19. 3-9;

^m Mk. 10. 2-12;

ⁿ Lk. 16. 18;

^o 1 Cor. 7.

^p 10. 11; 8. 12.

^q Lev. 19. 12.

^r Jehovah.

^s Deut. 23. 23.

^t Cf. Mt. 26. 63;

^u 2 Cor. 2. 17;

^v 1 Thes. 2. 5.

^w Kingdom

(N.T.). Mt.

^x 6. 10. (Lk. 1.

^y 31-33; 1 Cor.

^z 15. 24.)

^{aa} Psa. 48. 2.

^{ab} Or, the evil

^{ac} one.

^{ad} Ex. 21. 24;

^{ae} Lev. 24. 20;

^{af} Deut. 19. 21.

^{ag} Deut. 15.

^{ah} 7-11; Lk. 6.

^{ai} 30. 34;

^{aj} 1 Tim. 6. 18.

^{ak} Lev. 19. 18;

^{al} Deut. 23. 3-6.

^{am} *r pray for.*

^{an} Acts 14. 17;

^{ao} Psa. 65. 9-13;

^{ap} Lk. 12. 16, 17.

^{aq} *t tax-*

^{ar} *gatherers.*

^{as} Or, right-

^{at}eous acts.

^{au} The word

^{av} refers to

^{aw} religious ex-

^{ax}ternalities.

^{ay} These may

^{az} be seen of

^{ba} men, but that

^{bb} must not be

^{bc} the motive.

^{bd} *v Rewards.* vs.

^{be} 1-4; Mt. 10.

^{bf} 41, 42. (Dan.

^{bg} 12. 3; 1 Cor.

^{bh} 3. 14.)

thy head, because thou canst not make one hair white or black.

37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of ^{ev}evil.

38 Ye have heard that it hath been said, An ^{ey}eye for an eye, and a tooth for a tooth:

39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have ththy cloke also.

41 And whosoever shall compel thee to go a mile, go with him ^{tw}twain.

42 ^gGive to him that asketh thee, and from him that would borrow of thee turn not thou away.

43 Ye have heard that it hath been said, ^hThou shalt love thy neighbour, and hate thine enemy.

44 But I say unto you, Love your enemies, ⁱbless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45 That ye may be the children of your Father which is in heaven: for he ^jmaketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye? do not even the ^kpublicans the same?

47 And if ye salute your brethren only, what do ye more ^{than}others? do not even the publicans so?

48 Be ye therefore ^lperfect, even as your Father which is in heaven is perfect.

CHAPTER 6.

Sermon on the mount, continued: mere externalism in religion condemned.

TAKE heed that ye do not your ^{al}alms before men, to be seen of them: otherwise ye have no ^{re}reward of your Father which is in heaven.

instance except the last the word comes from the lips of Jesus Christ in most solemn warning of the consequences of sin. He describes it as the place where "their" worm never dies and of fire never to be quenched. The expression is identical in meaning with "lake of fire" (Rev. 19. 20; 20. 10, 14, 15). See "Death, the second" (John 8. 24; Rev. 21. 8); also Lk. 16. 23, *note*.

The word implies full development, growth into maturity of godliness, not sinless perfection. See Eph. 4. 12, 13. In this passage the Father's kindness, not His sinlessness, is the point in question. Cf. Lk. 6. 35, 36.

2 Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their ^areward.

3 But when thou doest alms, let not thy ^bleft hand know what thy right hand doeth:

4 That thine alms may be in secret: and thy ^cFather which seeth in secret himself shall reward thee openly.

5 And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their ^dreward.

6 But thou, when thou ^eprayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

7 But when ye pray, use not ^fvain repetitions, as the ^gheathen do: for they think that they shall be heard for their much speaking.

The new revelation concerning prayer. (See Lk. 11. 1-13, note.)

8 Be not ye therefore like unto them: for your Father ^hknoweth what things ye have need of, before ye ask him.

9 After this ⁱmanner therefore ^jpray ye: ^kOur Father which art in heaven. Hallowed be thy ^lname.

10 Thy ^mkingdom ⁿcome. Thy will be done in earth, as ^oit is in heaven.

11 Give us this day our daily bread.

12 And ^pforgive us our ^qdebts, as ^rwe forgive our debtors.

13 And lead us not into ^stemptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

14 For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15 But if ye forgive not men their trespasses, neither ^twill your Father forgive your trespasses.

Externalism again rebuked.

16 Moreover when ye ^ufast, be not, as the hypocrites, of a sad

A.D. 31.

^a i.e. the reward they have sought.

^b Mt. 8.4.

^c Lk. 14. 12-14; Phil. 4. 17-19; 2 Tim. 1. 16-18.

^d i.e. the praise of men.

^e Mt. 23. 5-7, 14; Mk. 12. 38-40; Lk. 18. 10-12; 20. 46, 47.

^f Cf. 1 Ki. 18. 26-39; Mt. 26. 39-44;

^g 2 Cor. 12. 8, 9. ^g i.e. Gentiles.

^h Rom. 8. 26, 27.

ⁱ Lk. 11. 1-4; John 16. 24; Eph. 6. 18; Jude 20.

^j Bible prayers (N.T.). Mt. 8.2. (Mt. 6.9; Rev. 22. 20.)

^k Mt. 5. 9, 16; 1 Mal. 1. 11.

^l m Kingdom (N.T.).

^m Mt. 11. 27-30. (Lk. 1. 31-33; 1 Cor. 15. 24.)

ⁿ Mt. 3. 2, note.

^o Forgiveness. vs. 12, 14, 15; Mt. 9. 2, 5, 6. (Lev. 4. 20; Mt. 26. 28.)

^p Sin. Rom. 3. 23, note.

^q Temptation Mt. 16. 1 (Gen. 3. 1; Jas. 1. 14.)

^r Cf. Mt. 18. 23-35; Jas. 2. 13.

^s Cf. Isa. 58. 3-7; Lk. 18. 12.

^t Dan. 1. 12-16. Cf. Prov. 14. 10; 2 Cor. 6. 10.

^u Prov. 23. 4, 1 Tim. 6. 6-11.

^v Or, lamp. w Lk. 16. 13.

^x Cf. 1 Ki. 18. 21; 2 Ki. 17. 41; Rev. 3. 15, 16.

^y v. 31; Lk. 12. 22-31; Heb. 13. 5, 6; Phil. 3. 18, 19; 4. 6, 7.

^z About 18 in.

countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their ^areward.

17 But thou, when thou fastest, ^banoint thine head, and wash thy face;

18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

The kingdom law of riches.

19 Lay not up for yourselves ^ctreasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

21 For where your treasure is, there will your heart be also.

22 The ^dlight of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

24 No man can serve ^etwo masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

The cure of anxiety: trust in the Father's care.

25 Therefore I say unto you, ^fTake no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add one ^gcubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the

¹ This is legal ground. Cf. Eph. 4. 32, v. 32, grace. Under law forgiveness is conditioned upon a like spirit in us; under grace we are forgiven for Christ's sake, and exhorted to forgive because we have been forgiven. See Mt. 18. 32; 26. 28, note.

field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness: and all these things shall be added unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

CHAPTER 7.

Sermon on the mount, continued: judgment of others forbidden.

JUDGE not, that ye be not judged.

2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

3 And why beholdest thou the

A.D. 31.

a Or, have no anxiety. v.34.

b v.8; Ex.3.7; Deut.2:7; Psa.103.14; Mk.6.38; Lk.12.29,30.

c Jas.4.13,14.

d In the sense of condemnation.

e Lk.6.37; Rom.14.4, 10,13; 1 Cor.4.3-5; 5.12.

f Lk.6.41,42; Rom.2.1,21; 1 Cor.10.12; Gal.6.1.

g Cf.2 Chr.28.10; Mt.5.23, 24; John 8.7.

h Sanctify, holy (things) (N.T.). Mt. 23.17,19. (Mt.4.5; Rev.22.11.)

i Mt.21.22; Lk.11.9-13; 18.1; John 15.7.

j Psa.84.11; Lk.13.15,16; Jas.1.17.

f mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

Encouragements to pray.
(See Lk. 11. 1-13, note.)

7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

¹ The kingdom of God is to be distinguished from the kingdom of heaven (Mt. 3. 2, note) in five respects: (1) The kingdom of God is universal, including all moral intelligences willingly subject to the will of God, whether angels, the Church, or saints of past or future dispensations (Lk. 13. 28, 29; Heb. 12. 22, 23); while the kingdom of heaven is Messianic, mediatorial, and Davidic, and has for its object the establishment of the kingdom of God in the earth (Mt. 3. 2, note; 1 Cor. 15. 24, 25). (2) The kingdom of God is entered only by the new birth (John 3. 3. 5-7); the kingdom of heaven, during this age, is the sphere of a profession which may be real or false (Mt. 13. 3, note; 25. 1, 11, 12). (3) Since the kingdom of heaven is the earthly sphere of the universal kingdom of God, the two have almost all things in common. For this reason many parables and other teachings are spoken of the kingdom of heaven in Matthew, and of the kingdom of God in Mark and Luke. It is the omissions which are significant. The parables of the wheat and tares, and of the net (Mt. 13. 24-30, 36-43, 47-50) are not spoken of the kingdom of God. In that kingdom there are neither tares nor bad fish. But the parable of the leaven (Mt. 13. 33) is spoken of the kingdom of God also, for, alas, even the true doctrines of the kingdom are leavened with the errors of which the Pharisees, Sadducees, and the Herodians were the representatives. (See Mt. 13. 33, note.) (4) The kingdom of God "comes not with outward show" (Lk. 17. 20), but is chiefly that which is inward and spiritual (Rom. 14. 17); while the kingdom of heaven is organic, and is to be manifested in glory on the earth. (See "Kingdom (O.T.)," Zech. 12. 8, note; (N.T.), Lk. 1. 31-33; 1 Cor. 15. 24, note; Mt. 17. 2, note.) (5) The kingdom of heaven merges into the kingdom of God when Christ, having "put all enemies under His feet," "shall have delivered up the kingdom to God, even the Father" (1 Cor. 15. 24-28). Cf. Mt. 3. 2, note.

Summary of O.T. righteousness.

12 Therefore all things ^awhatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

The two ways. (Cf. Psa. 1.)

13 Enter ye in at the ^bstrait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

Warning against false teachers: the test.

15 Beware of ^dfalse prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is ^ehewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

A.D. 31.

a Mt. 5.7; 18. 23-25; Lk. 6. 31.

b narrow. Mk. 10.23-27; Lk. 13.24; John 10.7,9.

c Life (eternal). Mt. 18. 8,9. (Mt. 7. 14; Rev. 22. 19.)

d Deut. 13.1-5; Rev. 13.11-17; 19.20.

e Mt. 3.10; 25.41-46; John 15.2,5.

f Isa. 29.13; Ezk. 33.31; Lk. 6.46; 2 Tim. 3.5.

g Mt. 3.2, note.

h demons. Cf. Lk. 10.17-20.

i Mt. 25.41; Psal. 6.8; Rev. 20.11, 14.

j Sin. Rom. 3. 23, note.

k lawlessness. *l* Parables (N.T.). vs. 24-27; Mt. 9. 16. (Mt. 5. 13-16; Lk. 21. 29-31.)

m Christ (as Stone). vs. 24,25; Mt. 21.42-44. (Ex. 17.6; 1 Pet. 2.8.)

The danger of profession without faith.

21 Not every one that ^fsaieth unto me, Lord, Lord, shall enter into the ^gkingdom of heaven; but he that doeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out ^hdevils? and in thy name done many wonderful works?

23 And then will I profess unto them, I never knew you: ⁱdepart from me, ye that ^jwork ^kiniquity.

The two foundations. (Cf. Lk. 6. 47-49.)

24 Therefore whosoever heareth these sayings of mine, and doeth them, I will ^lliken him unto a wise man, which built his house upon a ^mrock:

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27 And the rain descended, and the floods came, and the winds blew,

¹ Devils, lit. demons. To the reality and personality of demons the N.T. Scriptures bear abundant testimony. As to their origin nothing is clearly revealed, but they are not to be confounded with the angels mentioned in 2 Pet. 2. 4; Jude 6. Summary: Demons are spirits (Mt. 12. 43, 45); are Satan's emissaries (Mt. 12. 26, 27; 25. 41); and so numerous as to make Satan's power practically ubiquitous (Mk. 5. 9). They are capable of entering and controlling both men and beasts (Mk. 5. 8, 11-13), and earnestly seek embodiment, without which, apparently, they are powerless for evil (Mt. 12. 43, 44; Mk. 5. 10-12). Demon influence and demon possession are discriminated in the N.T. Instances of the latter are Mt. 4. 24; 8. 16, 28, 33; 9. 32; 12. 22; Mk. 1. 32; 5. 15, 16, 18; Lk. 8. 36; Acts 8. 7; 16. 16. They are unclean, sullen, violent, and malicious (Mt. 8. 28; 9. 33; 10. 1; 12. 43; Mk. 1. 23; 5. 3-5; 9. 17, 20; Lk. 6. 18; 9. 39). They know Jesus Christ as Most High God, and recognize His supreme authority (Mt. 8. 31, 32; Mk. 1. 24; Acts 19. 15; Jas. 2. 19). They know their eternal fate to be one of torment (Mt. 8. 29; Lk. 8. 31). They inflict physical maladies (Mt. 12. 22; 17. 15-18; Lk. 13. 16), but mental *disease* is to be distinguished from the disorder of mind due to demoniacal control. Demon influence may manifest itself in religious asceticism and formalism (1 Tim. 4. 1-3), degenerating into uncleanness (2 Pet. 2. 10-12). The sign of demon influence in religion is departing from the faith, i.e. the body of revealed truth in the Scriptures (1 Tim. 4. 1). The demons maintain especially a conflict with believers who would be spiritual (Eph. 6. 12; 1 Tim. 4. 1-3). All unbelievers are open to demon possession (Eph. 2. 2). The believer's resources are, prayer and bodily control (Mt. 17. 21), "the whole armour of God" (Eph. 6. 13-18). Exorcism in the name of Jesus Christ (Acts 16. 18) was practised for demon possession. One of the awful features of the apocalyptic judgments in which this age will end is an irruption of demons out of the abyss (Rev. 9. 1-11).

and beat upon that house; and it fell: and great was the fall of it.

28 And it came to pass, when Jesus had ended these sayings, the people were ^aastonished at his ^bdoctrine:

29 For he taught them as ^{one} having authority, and not as the scribes.

CHAPTER 8.

Jesus heals a leper (Mk. 1. 40; Lk. 5. 12-14).

WHEN he was come down from the mountain, great multitudes followed him.

2 And, ¹behold, there came a leper and worshipped him, ^asaying, ²Lord, if thou wilt, thou canst make me clean.

3 And Jesus put forth *his* hand and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

4 And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the ¹gift that Moses commanded, for a testimony unto them.

Jesus heals the centurion's servant (Lk. 7. 1-10).

5 And when Jesus was entered into Capernaum, there came unto him a ¹centurion, beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed.

9 For I am a man under ¹authority, having soldiers under me: and I say to this *man*, Go, and he goeth;

A.D. 31.

a Mt. 13. 54; Mk. 1. 22; Lk. 4. 32.

b Or, teaching.

c Lev. 13. 1-46; 2 Ki. 5. 1; Mk. 1. 40-45; Lk. 5. 12-15.

d Bible prayers (N.T.). Mt. 8. 25. (Mt. 6. 9; Rev. 22. 20.)

e Miracles (N.T.). vs. 2, 3, 5-17, 24-27, 28-32; Mt. 9. 2-8. (Mt. 8. 2, 3; Acts 28. 8, 9.)

f Lev. 14. 4-32; Deut. 24. 8; Rom. 3. 21 with Mt. 5. 17.

g A Roman commander of 100 men.

h Cf. Mk. 1. 27; Lk. 9. 1.

i Faith. Mt. 9. 2. (Gen. 3. 20; Heb. 11. 39.)

j Mt. 3. 2, note.

k Mt. 9. 22, 28, 29; Lk. 7. 50; 8. 48, 50.

l v. 3.

m Lk. 8. 2, 3.

n unto him.

o Gr. *daimonizomai*, demonized. Mt. 7. 22, note.

p Lit. a word.

q Mt. 1. 22; Isa. 53. 4.

r Isa. 53. 4.

s 2 Cor. 5. 21;

1 Pet. 2. 24.

and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

10 When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great ¹faith, no, not in Israel.

11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

13 And Jesus said unto the centurion, Go thy way; and ¹as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.

Jesus heals Peter's wife's mother (Mk. 1. 29-34; Lk. 4. 38-41).

14 And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

15 And he ¹touched her hand, and the fever left her: and she arose, and ²ministered unto ³them.

16 When the even was come, they brought unto him many that were ¹possessed with devils: and he cast out the spirits with ²this word, and healed all that were sick:

17 That it might be ¹fulfilled which was spoken by Esaias the prophet, ²saying, Himself ³took our infirmities, and bare ⁴our sicknesses.

18 Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

Professed disciples tested (Lk. 9. 57-62).

19 And a certain scribe came, and

¹ The King, having in Chapters 5.-7. declared the principles of the kingdom, makes proof, in Chapters 8., 9., of His power to banish from the earth the consequences of sin, and to control the elements of nature.

² Gr. *kurios*. The first occurrence of the word as applied to Jesus with His evident sanction. In itself the word means "master," and is so used of mere human relationships in, e.g., Mt. 6. 24; 15. 27; Mk. 13. 35; Eph. 6. 9. Both uses, divine and human, are brought together in Col. 4. 1. It is the Gr. equivalent of the Heb. Adonai (see Gen. 15. 2, note), and is so used by Jesus Christ in Mt. 22. 43-45. In the N.T. the distinctive uses of *kurios* (Lord) are: (1) As the N.T. translation of the Heb. Jehovah (LORD), e.g. Mt. 1. 20, 22; 2. 15; 3. 3; 4. 7, 10; 11. 25; 21. 9; Mk. 12. 29, 30; Lk. 1. 68; 2. 9. (2) Jesus Himself so uses *kurios*, e.g. Mt. 4. 7, 10; 11. 25; Mk. 12. 11, etc. (3) But the great use of *kurios* is as the divine title of Jesus, the Christ. In this sense it occurs in the N.T. 663 times. That the intent is to identify Jesus Christ with the O.T. Deity is evident from Mt. 3. 3; 12. 8; 21. 9 (Psa. 118. 26); 22. 43-45; Lk. 1. 43; John 8. 58; 14. 8-10; 20. 28; Acts 9. 5; 13. 33 (Psa. 2.). See John 20. 28, note.

said unto him, Master, I will follow thee whithersoever thou goest.

20 And Jesus ^asaith unto him, The foxes have holes, and the birds of the air ^bhave nests; but the ¹Son of man hath not where to lay his head.

21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

22 But Jesus said unto him, Follow me; and ^blet the ^cdead bury their dead.

Jesus stills the waves (Mk. 4. 36-41; Lk. 8. 22-25).

23 And when he was entered into a ship, his disciples followed him.

24 And, behold, there arose a great tempest in the sea, inasmuch that the ship was covered with the waves: but he was asleep.

25 And his disciples came to him, and awoke him, ^dsaying, Lord, save us: we perish.

26 And he saith unto them, Why are ye fearful, O ye of ^elittle faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

Jesus casts out demons at Gadara (Mk. 5. 1-21; Lk. 8. 26-40).

28 And when he was come to the other side into the country of the ^fGergesenes, there met him two ^gpossessed of the tombs, exceeding fierce, so that no man might pass by that way.

29 And, behold, they cried out, saying, "What have we to do with thee, Jesus, thou Son of God? art thou come hither to ^htorment us before the time?"

A.D. 31.

^a Cf. vs. 21, 22; Mt. 10. 36; John 6. 68, 69.

^b Or, leave the dead to bury their own dead.

^c Death (spiritual). Lk. 15. 24. (Gen. 2. 17; Eph. 2. 5.)

^d Bible prayers (N.T.). Mt. 9. 18. (Mt. 6. 9; Rev. 22. 20.)

^e Mt. 17. 20; Mk. 16. 17, 18.

^f Gadarenes. ^g Gr. *daimonizomai*, demonized. Mt. 7. 22, note.

^h demons. Lk. 5. 8; Acts 1. 25; 24. 25.

^j Cf. Mt. 25. 41 with Rev. 19. 20.

^k demons. Mt. 7. 22, note.

^l Mt. 7. 6; Lk. 15. 15, 16.

^m v. 29; Lk. 4. 29; Acts 16. 39

ⁿ Mt. 4. 13; 11. 23.

^o Mk. 2. 1-12; Lk. 5. 17-26.

^p Faith. Mt. 9. 22. (Gen. 3. 20; Heb. 11. 39.)

^q Forgiveness. vs. 2, 5, 6; Mt. 12. 31, 32. (Lev. 4. 20; Mt. 26. 28.)

^r Mt. 8. 8; Mk. 1. 27; Rom. 10. 8-13.

^s Sin. Rom. 3. 23, note.

^t See Mt. 8. 20, note.

^u Mt. 21. 23-27; John 3. 35; 5. 27;

^v Acts 2. 36; 4. 7-12.

30 And there was a good way off from them an herd of many swine feeding.

31 So the ^kdevils besought him, saying, If thou cast us out, suffer us to go away into the ^lherd of swine.

32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the ^spossessed of the devils.

34 And, behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would ^mdepart out of their coasts.

CHAPTER 9.

Jesus returns to Capernaum: heals the palsied man (Mk. 2. 3-12; Lk. 5. 18-26).

AND he entered into a ship, and passed over, and came into his ⁿown city.

2 And, behold, they ^obrought to him a man sick of the palsy, lying on a bed: and Jesus seeing their ^pfaith said unto the sick of the palsy; Son, be of good cheer; thy sins be ^qforgiven thee.

3 And, behold, certain of the scribes said within themselves, This man blasphemeth.

4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?

5 For whether is easier, to ^rsay, Thy ^ssins be forgiven thee; or to say, Arise, and walk?

6 But that ye may know that the ^tSon of man hath ^upower on earth

¹ Cf. Ezk. 2. 1, note. Our Lord thus designates Himself about eighty times. It is His racial name as the representative Man, in the sense of 1 Cor. 15. 45-47; as Son of David is distinctively His Jewish name, and Son of God His divine name. Our Lord constantly uses this term as implying that His mission (e.g. Mt. 11. 19; Lk. 19. 10), His death and resurrection (e.g. Mt. 12. 40; 20. 18; 26. 2), and His second coming (e.g. Mt. 24. 37-44; Lk. 12. 40), transcended in scope and result all merely Jewish limitations. When Nathanael confesses Him as "King of Israel," our Lord's answer is, "Thou shalt see greater things . . . the angels of God ascending and descending upon the Son of man." When His messengers are cast out by the Jews, His thought leaps forward to the time when the Son of man shall come, not then to Israel only but to the race (Mt. 10. 5, 6 with v. 23). It is in this name, also, that universal judgment is committed to Him (John 5. 22, 27). It is also a name indicating that in Him is fulfilled the O.T. foreview of blessing through a coming man (Gen. 1. 26, note; 3. 15; 12. 3; Psalms 8. 4; 80. 17; Isaiah 7. 14; 9. 6, 7; 32. 2; Zechariah 13. 1).

to forgive ^asins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.

7 ^bAnd he arose, and departed to his house.

8 But when the multitude saw *it*, they ^cmarvelled, and glorified God, which had given such power unto men.

The call of Matthew (Mk. 2. 14; Lk. 5. 27-29).

9 And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, ^dFollow me. And he arose, and followed him.

Jesus answers the Pharisees (Mk. 2. 15-20; Lk. 5. 29-35).

10 And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners ^ecame and sat down with him and his disciples.

11 And when the ^fPharisees saw *it*, they said unto his disciples, ^gWhy eateth your Master with publicans and ^hsinners?

12 But when Jesus heard *that*, he said unto them, They that be ⁱwhole need not a physician, but they that are sick.

13 But go ye and learn what *that* meaneth, ^jI will have mercy, and not sacrifice: for I am not come to call the ^krighteous, but sinners to ^lrepentance.

14 Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

15 And Jesus said unto them, Can the children of the bridechamber mourn, as long as the ^mbridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

Parables of the garment and bottles (Mk. 2. 21, 22; Lk. 5. 36-39).

16 No man putteth a piece of new ⁿcloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.

17 Neither do men put new wine into old ^obottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

A.D. 31.

^a Sin. Rom. 3.23, note.

^b Miracles (N.T.). vs.

2-8, 18, 20-22,

23-25, 27-30,

32-35; Mt.

12.10-13.

(Mt. 8.2,3;

Acts 28.8,9.)

^c Acts 2.43;

5.11.

^d Mt. 4.18-22.

^e Mt. 4.13;

11.23.

^f v.3; Lk. 7.39.

^g Mt. 11.19.

^h Lk. 18.9-14;

ⁱ John 9.39-41.

^j Hos. 6.6.

^k Rom. 10.10,

note.

^l Repentance.

Mt. 11.20.

(Mt. 3.2;

Acts 17.30.)

^m Mk. 2.19,

20; Lk. 5.34,

35; John 3.

29; Eph. 5.

28-32; Rev.

19.6-9.

ⁿ wine-skins.

^o Mk. 5.22-

43; Lk. 8.

41-56.

^p Bible

prayers

(N.T.).

Mt. 9.27.

(Mt. 6.9;

Rev. 22.20.)

^q Mt. 8.3.

^r Faith. Mt. 9.

29. (Gen. 3.

20; Heb. 11.

39.)

^s John 11.11-

14; 1 Thes. 4.

13, 14.

^t Mt. 8.3, 15;

Rom. 6.10

with Eph. 2.

5, 6.

^u Resurrec-

tion. vs. 23-

25; Mt. 10.8.

(Job 19.25;

1 Cor. 15.52.)

^v Bible

prayers

(N.T.).

Mt. 11.25,

26. (Mt. 6.9;

Rev. 22.20.)

^w Mt. 15.22;

Lk. 18.38, 39.

^x Faith. Mt.

17.20-22.

(Gen. 3.20;

Heb. 11.39.)

^y Gr. dai-

monizomai,

demonized.

Mt. 7.22,

note.

^z demon. See

Mt. 7.22,

note.

Jesus heals the woman with an issue of blood, and raises the daughter of a ruler (Jairus) (Mk. 5. 22-43; Lk. 8. 41-56).

18 While he spake these things upon them, behold, there came a ^ocertain ruler, and worshipped him, ^psaying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

19 And Jesus arose, and followed him, and so *did* his disciples.

20 And, behold, a woman, which was diseased with an issue of blood twelve years, came behind *him*, and ^qtouched the hem of his garment:

21 For she said within herself, If I may but touch his garment, I shall be whole.

22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy ^rfaith hath made thee whole. And the woman was made whole from that hour.

23 And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,

24 He said unto them, Give place: for the maid is not dead, but ^ssleepeth. And they laughed him to scorn.

25 But when the people were put forth, he went in, and ^ttook her by the hand, and the maid ^uarose.

26 And the fame hereof went abroad into all that land.

Two blind men healed; a demon cast out.

27 And when Jesus departed thence, two blind men followed him, crying, and ^vsaying, ^wThou son of David, have mercy on us.

28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your ^xfaith be it unto you.

30 And their eyes were opened; and Jesus straightly charged them, saying, See *that* no man know *it*.

31 But they, when they were departed, spread abroad his fame in all that country.

32 As they went out, behold, they brought to him a dumb man ^ypossessed with a ^zdevil.

33 And when the ^zdevil was cast out, the dumb spake: and the mul-

titudes marvelled, saying, It was never so seen in Israel.

34 But the Pharisees said, He casteth out ^adevils through the prince of the devils.

Jesus preaches and heals in Galilee (Mk. 6. 5, 6).

35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the ^bgospel of the kingdom, and healing every sickness and every disease among the people.

36 But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

37 Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few;

38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

CHAPTER 10.

The twelve instructed and sent forth (Mk. 6. 7-13; Lk. 9. 1-6).

AND when he had called unto *him* his ^ctwelve disciples, he gave them ^dpower against unclean

A.D. 31.

^a *demons.* See Mt. 7.22, note.

^b *Gospel.* Mt. 11.5. (Gen. 12.1-3; Rev. 14.6.)

^c Mk. 3.13-19; Lk. 6.12-16.

^d Mk. 6.7-12; Lk. 9.1-6.

^e Mk. 3.13-19; Lk. 6.12-16; Acts 1.13.

^f Mt. 4.21, note.

^g The kingdom was promised to the Jews. Gentiles could be blessed only through Christ crucified and risen. Cf. John 12.20-24.

^h *Gr. apollumi.* John 3.16, note; Mt. 15.24, 26; Acts 13.46.

ⁱ Mt. 3.2; 4.17. ^j v. 1; 2 Cor. 12.12.

^k *Resurrection.* Mt. 17.3. (Job 19.25; 1 Cor. 15.52.)

^l Lk. 10.7; 1 Cor. 9.4-15; 1 Tim. 5.18.

spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

2 Now the ^enames of the twelve ^fapostles are these; The first, Simon, who is called Peter, and Andrew his brother; ^gJames the son of Zebedee, and John his brother;

3 Philip, and Bartholomew; Thomas, and Matthew the publican; James *the son of Alphaeus*, and Lebbaeus, whose surname was Thaddaeus;

4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the ^hGentiles, and into any city of the Samaritans enter ye not:

6 But go rather to the ⁱlost sheep of the house of Israel.

7 And as ye go, preach, saying, The kingdom of heaven is at hand.

8 ^jHeal the sick, cleanse the lepers, ^kraise the dead, cast out ^ldevils: freely ye have received, freely give.

9 ^mProvide neither gold, nor silver, nor brass in your purses,

10 Nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves: for the ⁿworkman is worthy of his meat.

¹ The word apostle, = "one sent forth," is used of our Lord (Heb. 3. 1). Elsewhere it is used of the twelve who were called to that office by our Lord during His earth ministry; of Paul, called to the apostleship by the risen and ascended Lord, and of Barnabas (Acts 14. 14), specially designated by the Holy Spirit (Acts 13. 2). Of Matthias, chosen by lot by the eleven to take the place of Judas Iscariot (Acts 1. 16-26), it is said: "And he was numbered with the eleven" (Acts 1. 26). See Acts 1. 26.

The "signs of an apostle" were: (1) They were chosen directly by the Lord Himself, or, as in the case of Barnabas, by the Holy Spirit (Mt. 10. 1, 2; Mk. 3. 13, 14; Lk. 6. 13; Acts 9. 6, 15; 13. 2; 22. 10, 14, 15; Rom. 1. 1). (2) They were endued with sign gifts, miraculous powers which were the divine credentials of their office (Mt. 10. 1; Acts 5. 15, 16; 16. 16-18; 28. 8, 9). (3) Their relation to the kingdom was that of heralds, announcing, to Israel only (Mt. 10. 5, 6), the kingdom as at hand (Mt. 4. 17, note), and manifesting kingdom powers (Mt. 10. 7, 8). (4) To one of them, Peter, the keys of the kingdom of heaven, viewed as the sphere of Christian profession, as in Mt. 13., were given (Mt. 16. 19). (5) Their future relation to the kingdom will be that of judges over the twelve tribes (Mt. 19. 28). (6) Consequent upon the rejection of the kingdom, and the revelation of the mystery hid in God (Mt. 16. 18; Eph. 3. 1-12), the Church, the apostolic office was invested with a new endowment, the baptism with the Holy Spirit (Acts 2. 1-4); a new power, that of imparting the Spirit to Jewish-Christian believers; a new relation, that of foundation stones of the new temple (Eph. 2. 20-22); and a new function, that of preaching the glad tidings of salvation through a crucified and risen Lord to Jew and Gentile alike. (7) The indispensable qualification of an apostle was that he should have been an eye-witness of the resurrection (Acts 1. 22; 1 Cor. 9. 1).

² Cf. Mk. 6. 8, 9; Lk. 9. 3. The central thought here, urgency, must be kept in mind. The emphasis is upon "provide." Time is not to be taken to search for additional staves or shoes. The disciples were to go in their ordinary sandals, with such staff as they might have or with none. Cf. Paul, Rom. 1. 15.

11 And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence.

12 And when ye come into an house, salute it.

13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

14 And whosoever shall not receive you, ^anor hear your words, when ye depart out of that house or city, ^bshake off the dust of your feet.

15 Verily I say unto you, It shall be more ^ctolerable for the land of Sodom and Gomorrah ^din the day of judgment, than for that city.

16 Behold, I ^esend you forth as ^fsheep in the midst of wolves: be ye therefore wise as ^gserpents, and harmless as ^hdoves.

17 But ⁱbeware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;

18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

19 But when they deliver you up, ^jtake no thought how or what ye shall speak: ^kfor it shall be given you in that same hour what ye shall speak.

20 For it is not ye that speak, but the ^lSpirit of your Father which speaketh in you.

21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against ^mtheir parents, and cause them to be put to death.

22 And ye shall be hated of all ⁿmen for my name's sake: but he that ^oendureth to the end shall be saved.

A.D. 31.

a Inspiration.

Mt. 11. 13.

(Ex. 4. 15;

Rev. 22. 19.)

b Lk. 10. 10-12;

Acts 13. 51.

c Mt. 1. 22.

d Day of judgment.

Mt. 11.

22. (Mt. 10. 15;

Rev. 20. 11.)

e Mt. 7. 15;

Lk. 10. 3.

f Cf. 2 Cor. 12.

16; Col. 4. 5.

g Phil. 2. 14-16.

h 1 Pet. 3. 13, 14.

i Mk. 13. 11-13;

Lk. 12. 11, 12;

21. 14-19.

j An instruction

to mar-

tyrs, not to

preachers.

k Holy Spirit.

Mt. 12. 18.

28, 32. (Mt. 1.

18; Acts 2. 4.)

l Mt. 24. 13.

m Mt. 24. 4-30.

n See Mt. 8. 20,

note.

o John 15.

19-21.

p John 8. 48

with Acts

2. 13.

q Beelzebub,

title of a

heathen

deity.

r Mk. 4. 22;

Lk. 12. 2, 3;

1 Cor. 4. 5.

s Acts 5. 20;

Col. 1. 23.

t 2 Cor. 5. 11.

u Mt. 5. 22,

note.

v Lk. 12. 4-7.

w 1-4 penny,

or 1-2 cent.

x Lk. 21. 18;

Acts 27. 34.

y Ps. 119. 46;

Lk. 12. 8;

Rev. 3. 8.

z Mt. 7. 23;

Lk. 12. 9.

a Mic. 7. 6;

John 9. 18.

23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have ^agone over the cities of Israel, till the ^bSon of man be come.

24 ^cThe disciple is not above ^dhis master, nor the servant above his lord.

25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the ^emaster of the house ^fBeelzebub, how much more ^gshall they call them of his household?

26 Fear them not therefore: for there is ^hnothing covered, that shall not be revealed; and hid, that shall not be known.

27 What I tell you in darkness, ⁱthat ^jspeak ye in light: and what ye hear in the ear, ^kthat preach ye upon the housetops.

28 And fear not them which kill the body, but are not able to kill the soul: but rather fear ^lhim which is able to destroy both soul and body in ^mhell.

29 Are not two ⁿsparrows sold for a ^ofarthing? and one of them shall not fall on the ground without your Father.

30 But the very ^phairs of your head are all numbered.

31 Fear ye not therefore, ye are of more value than many sparrows.

32 Whosoever therefore shall ^qconfess me before men, him will I confess also before my Father which is in heaven.

33 But whosoever shall deny me before men, him will I also ^rdeny before my Father which is in heaven.

34 Think not that I am come to send ^speace on earth: I came not to send peace, but a sword.

35 For I am come to set a man at ^tvariance against his father, and

¹ The scope of verses 16-23 reaches beyond the personal ministry of the twelve, covering in a general sense the sphere of service during the present age. Verse 23 has in view the preaching of the remnant (Isa. 1. 9; Rom. 11. 5, *note*) in the tribulation (Psa. 2. 5; Rev. 7. 14, *note*), and immediately preceding the return of Christ in glory (Deut. 30. 3; Acts 1. 9-11, *note*). The remnant then will not have gone over the cities of Israel till the Lord comes.

² Cf. John 14. 27. Peace is spoken of in Scripture in three ways: (1) "Peace with God" (Rom. 5. 1); this is the work of Christ into which the individual enters by faith (Eph. 2. 14-17; Rom. 5. 1). (2) "The peace of God" (Phil. 4. 7); inward peace, the state of soul of that believer who, having entered into peace with God through faith in Christ, has also committed to God through prayer and supplication with thanksgiving all his anxieties (Lk. 7. 50; Phil. 4. 6). (3) Peace "on earth" (Lk. 2. 14; Ps. 72. 7; 85. 10; Isa. 9. 6, 7; 11. 1-12); the universal prevalency of peace in the earth under the kingdom. Mt. 10. 34 was Christ's warning that the truth which He was proclaiming would not bring in the kingdom-age of peace, but conflict rather. (Cf. John 14. 27.)

the daughter against her mother, and the daughter in law against her mother in law.

36 And a man's foes *shall be* they of his own household.

37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not ^aworthy of me.

38 And he that taketh not his cross, and followeth after me, is not worthy of me.

39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

40 ^bHe that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

41 He that receiveth a prophet in the name of a prophet shall receive a prophet's ^creward; and he that receiveth a ^drighteous man in the name of a righteous man shall receive a righteous man's reward.

42 And whosoever shall give to drink unto one of these little ones a ^ecup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

CHAPTER 11.

AND it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

John the Baptist sends disciples to question Jesus (Lk. 7. 18-35).

2 Now when ^fJohn had heard in the prison the works of Christ, he sent two of his disciples,

3 And said unto him, Art thou he that should come, or do we look for another?

4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

5 The ^gblind ^hreceive their sight,

A.D. 31.

^a Deut. 33.9;

Lk. 14.26;

2 Cor. 5.16.

^b Mt. 25.40.

45; Acts 9.4.

^c Rewards. vs.

41,42; Mt.

16.27. (Dan.

12.3; 1 Cor.

3.14.)

^d Righteous-

ness. Rom.

10.10, note.

^e 1 Ki. 18.4;

Lk. 21.1-4.

^f Mt. 4.12; 14.3.

^g Mt. 9.27.

^h Isa. 35.4-6.

ⁱ Gospel.

Mt. 24.14.

(Gen. 12.1-3;

Rev. 14.6.)

^j In prison,

the King re-

jected,

John's faith

wavers; the

Lord exhorts

and encour-

ages His

servant. Cf.

John 15.20;

Isa. 42.3.

^k find cause

of offence.

^l Lk. 7.24-30.

^m Isa. 40.3;

Mal. 3.1.

ⁿ Eph. 3.4-10;

Heb. 11.40;

1 Pet. 1.10-12.

^o Mt. 3.2,

note.

^p Lk. 5.19,20;

16.16.

^q Inspiration.

Mt. 12.3-5,

40. (Ex. 4.

15; Rev.

22.19.)

^r See Mt. 17.

10, note.

^s Mt. 17.12;

Mal. 4.5.

^t demon. See

Mt. 7.22,

note.

^u See Mt. 8.

20, note.

^v Lk. 5.29-32;

7.36; John

2.1-11.

and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the ⁱgospel preached to them.

6 And ^jblessed is he, whosoever shall not ^kbe offended in me.

7 And as they departed, Jesus began to say unto the multitudes concerning John, ^lWhat went ye out into the wilderness to see? A reed shaken with the wind?

8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft ^mclothing are in kings' houses.

9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

10 For this is ⁿhe, of whom it is written, ^oBehold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is ^pleast in the ^qkingdom of heaven is ^rgreater than he.

12 And from the days of John the Baptist until now the kingdom of heaven ^ssuffereth ^tviolence, and the violent take it by force.

13 ^uFor all the prophets and the law prophesied until John.

14 And if ye will receive ^vit, ^wthis is ^xElias, which was for to come.

15 He that hath ears to hear, let him hear.

16 But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they say, He hath a ^ydevil.

19 The ^zSon of man came ^aeating and drinking, and they say, Behold

¹ Positionally greater, not morally. John Baptist was as great, morally, as any man "born of woman," but as to the *kingdom* he but announced it at hand. The kingdom did not then come, but was rejected, and John was martyred, and the King presently crucified. The least in the kingdom when it is set up in glory (see "Kingdom (N.T.)," Lk. 1. 31-33; 1 Cor. 15. 24) will be in the fullness of power and glory. It is not heaven which is in question, but Messiah's kingdom. (See Mt. 3. 2, note; 6. 33, note.)

² It has been much disputed whether the "violence" here is external, as against the kingdom in the persons of John the Baptist and Jesus; or that, considering the opposition of the scribes and Pharisees, only the violently resolute would press into it. Both things are true. The King and His herald suffered violence, and this is the primary and greater meaning, but also, some were resolutely becoming disciples. (Cf. Lk. 16. 16.)

a man gluttonous, and a wine-bibber, a friend of publicans and sinners. But wisdom is justified of her children.

Jesus, rejected, predicts judgment.

20 ¹Then began he to upbraid the cities wherein most of his mighty works were done, because they ²repented not:

21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to ⁴hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

25 At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because

A.D. 31.

a *Sin. Rom.*
3.23, note.

b *Repentance.*
vs.20,21;
Mt.12.41.
(Mt.3.2;
Acts 17.30.)

c *Day of judgment.*
Mt.12.36,
41,42. (Mt.
10.15; Rev.
20.11.)

d Lk.16.23,
note.

e *Bible prayers*
(N.T.). Mt.
15.22. (Mt.
6.9; Rev.
22.20.)

f *Psa.8.2;*
1 Cor.1.19-
21,27-31.

g *Kingdom*
(N.T.). Mt.
12.3, note
(Lk.1.31-33;
1 Cor.15.24.)

h John 1.38,
39; 6.35,37

i Phil.2.5-8;
1 Cor.3.18;
1 John 3.2.

j *Sabbath.*
(Gen.2.3.)

thou hast ³hid these things from the wise and prudent, and hast revealed them unto babes.

26 Even so, Father; for so it seemed good in thy sight.

27 ⁴All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

The new message of Jesus: not the kingdom, but personal discipleship.

28 ²Come unto ^hme, all ye that labour and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30 For my yoke is easy, and my burden is light.

CHAPTER 12.

Jesus declares himself Lord of the sabbath (Mk. 2. 23-28; Lk. 6. 1-5).

AT that time Jesus went on the ³sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat.

¹ The kingdom of heaven announced as "at hand" by John the Baptist, by the King Himself, and by the twelve, and attested by mighty works, has been *morally* rejected. The places chosen for the testing of the nation, Chorazin, Bethsaida, etc., having rejected both John and Jesus, the rejected King now speaks of judgment. The final official rejection is later (Mt. 27. 31-37).

² The new message of Jesus. The rejected King now turns from the rejecting nation and offers, not the *kingdom*, but *rest* and *service* to such in the nation as are conscious of need. It is a pivotal point in the ministry of Jesus.

³ (1) The sabbath ("cessation") appears in Scripture as the day of God's rest in the finished work of creation (Gen. 2. 2, 3). For 2500 years of human life absolutely no mention is made of it. Then the sabbath was revealed (Ex. 16. 23; Neh. 9. 13, 14); made a part of the law (Ex. 20. 8-11); and invested with the character of a "sign" between Jehovah and Israel, and a perpetual reminder to Israel of their separation to God (Ex. 31. 13-17). It was observed by complete rest (Ex. 35. 2, 3), and by Jehovah's express order a man was put to death for gathering sticks on the sabbath day (Num. 15. 32-36). Apart from maintaining the continued burnt-offering (Num. 28. 9), and its connection with the annual feasts (Ex. 12. 16; Lev. 23. 3, 8; Num. 28. 25), the seventh-day sabbath was never made a day of sacrifice, worship, or any manner of religious service. It was simply and only a day of complete rest for man and beast, a humane provision for man's needs. In Christ's words, "The sabbath was made for man, and not man for the sabbath" (Mk. 2. 27). (2) Our Lord found the observance of the day encrusted with rabbinical evasions (Mt. 12. 2) and restrictions, wholly unknown to the law, so that He was Himself held to be a sabbath-breaker by the religious authorities of the time. The sabbath will be again observed during the kingdom-age (Isa. 66. 23). (3) The Christian first day perpetuates in the dispensation of grace the principle that one-seventh of the time is especially sacred, but in all other respects is in contrast with the sabbath. One is the seventh day, the other the first. The sabbath commemorates God's creation rest, the first day Christ's resurrection. On the seventh day God rested, on the first day Christ

2 But when the Pharisees saw *it*, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.

3 But he said unto them, Have ye not ^aread ^bwhat ^cDavid did, when he was an hungred, and they that were with him;

4 How he entered into the house of God, and did eat the ^dshewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

5 Or have ye not read in the law, how that on the sabbath days the ^epriests in the temple profane the sabbath, and are blameless?

6 But I say unto you, That in this place is *one* ^fgreater than the temple.

7 But if ye had known what *this* meaneth, I will have ^gmercy, and not sacrifice, ye would not have condemned the guiltless.

8 For the ^hSon of man is Lord even of the sabbath day.

The healing of the withered hand on the sabbath (Mk. 3. 1-6; Lk. 6. 6-11).

9 And when he was departed thence, he went into their synagogue:

10 And, behold, there was a man which had *his* hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.

11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift *it* out?

12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

13 Then saith he to the man, Stretch forth thine hand. And he

A.D. 31.

a Inspiration. vs. 3-5, 40; Mt. 19. 4-8. (Ex. 4. 15; Rev. 22. 19.)

b Kingdom (N.T.). Mt. 12. 38-45. (Lk. 1. 31-33; 1 Cor. 15. 24.)

c Ex. 25. 30, note.

d Num. 28. 9, 10.

e 2 Chr. 6. 18; Isa. 66. 1, 2.

f 1 Sam. 15. 22; Hos. 6. 6; Mic. 6. 6-8.

g See Mt. 8. 20.

h Miracles (N.T.). vs. 10-13, 22; Mt. 14. 19-21. (Mt. 8. 2, 3; Acts 28. 8, 9.)

i Ps. 2. 2.

j vs. 18-21; Isa. 42. 1-4.

k Holy Spirit. vs. 18, 28, 32; Mt. 22. 43. (Mt. 1. 18; Acts 2. 4.)

l Christ (First Advent). Mt. 21. 1-5. (Gen. 3. 15; Acts 1. 9.)

m i.e. hope.

n Gr. *daimonizomai*, demonized. Mt. 7. 22, note.

o Mt. 9. 27; 21. 9.

p demons. Mt. 7. 22, note.

q Mt. 9. 34; Mk. 3. 22, 30; Lk. 11. 14, 20.

stretched *it* forth; and ^r"it was restored whole, like as the other.

14 Then the Pharisees went out, and held a council against him, how they might ^sdestroy him.

Jesus and the multitudes (at the sea of Tiberias) (Mk. 3. 7-12).

15 But when Jesus knew *it*, he withdrew himself from thence: and great multitudes followed him, and he healed them all;

16 And charged them that they should not make him known:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying,

18 Behold my ^tservant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my ^uspirit upon him, and he shall shew judgment to the ^vGentiles.

19 He shall not strive, nor cry; neither shall any man hear his voice in the streets.

20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

21 And in his name shall the Gentiles ^wtrust.

A demoniac healed: the Pharisees blaspheme (Mk. 3. 22-30; Lk. 11. 14-23).

22 Then was brought unto him one ^x"possessed with a devil, blind, and dumb: and he healed him, inasmuch that the blind and dumb both spake and saw.

23 And all the people were amazed, and said, Is not this the ^yson of David?

24 But when the Pharisees heard *it*, they said, This *fellow* doth not cast out ^zdevils, but by ^aBeelzebub the prince of the devils.

25 And Jesus knew their thoughts, and said unto them, Every kingdom

was ceaselessly active. The sabbath commemorates a finished creation, the first day a finished redemption. The sabbath was a day of legal obligation, the first day one of voluntary worship and service. The sabbath is mentioned in the Acts only in connection with the Jews, and in the rest of the N.T. but twice (Col. 2. 16; Heb. 4. 4). In these passages the seventh-day sabbath is explained to be to the Christian not a day to be observed, but a type of the present rest into which he enters when "he also ceases from his own works" and trusts Christ.

¹ Jesus' action (Mt. 12. 1-7) is highly significant. "What David did" refers to the time of his rejection and persecution by Saul (1 Sam. 21. 6). Jesus here is not so much the rejected Saviour as the rejected King; hence the reference to David.

² This too is most significant. The rejected King of Israel will turn to the Gentiles (cf. Mt. 10. 5, 6). In *fulfilment* this awaited the *official* rejection, crucifixion, and resurrection of Christ, and the final rejection of the risen Christ (Lk. 24. 46, 47; Acts 9. 15; 13. 46; 28. 25-28; Rom. 11. 11).

divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

26 And if ^aSatan cast out Satan, he is divided against himself; how shall then his kingdom stand?

27 And if I by Beelzebub cast out devils, by whom do your ^bchildren cast *them* out? therefore they shall be your judges.

28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

29 Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

30 He that is not with me is against me; and he that gathereth not with me scattereth abroad.

The unpardonable sin: ascribing to Satan the works of the Spirit (Mk. 3. 29, 30).

31 Wherefore I say unto you All manner of ^csin and blasphemy shall be ^dforgiven unto men: but the ^eblasphemy against the Holy Ghost shall not be forgiven unto men.

32 And whosoever speaketh a word against the Son of man, it shall be ^dforgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this ^fworld, neither in the world to come.

Destiny in words.

33 Either make the ^gtree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for ^hthe tree is known by *his* fruit.

34 O ⁱgeneration of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the ^jday of judgment.

A.D. 31.

^a Satan. vs. 26, 27; Mt. 13. 39. (Gen. 3. 1; Rev. 20. 10.)

^b Lk. 9. 49, 50; 10. 17; Acts 19. 13-16.

^c Sin. Rom. 3. 23, note.

^d Forgiveness. vs. 31, 32; Mt. 18. 21, 27, 32, 35. (Lev. 4. 20; Mt. 26. 28.)

^e Ascribing to Satan the work of the Holy Spirit. Cf. vs. 24, 32, 40.

^f i.e. age.

^g Mt. 7. 17, 18.

^h Jas. 3. 12.

ⁱ Progeny. Mt. 3. 7; 23. 33.

^j Day of judgment. vs. 36, 41, 42; Mk. 6. 11. (Mt. 10. 15; Rev. 20. 11.)

^k Mt. 16. 1-4; Mk. 8. 11; cf. John 2. 18-22.

^l Kingdom (N.T.). Mt. 12. 46-50. (Lk. 1. 31-33; 1 Cor. 15. 24.)

^m Jon. 1. 17.

ⁿ Jon. 3. 5-9; Lk. 11. 32; see Nah. 1, note.

^o Repentance. Mk. 1. 4. (Mt. 3. 2; Acts 17. 30.)

^p 2 Chr. 9. 1-12.

^q Lk. 11. 24-26.

^r Cf. Mt. 24. 34, note.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

The sign of the prophet Jonas: Jesus foretells his death and resurrection (Lk. 11. 29-44).

38 Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a ^ksign from thee.

39 But he answered and said unto them, An evil and adulterous ^lgeneration seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

40 For as ^mJonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

41 ¹The men of ⁿNineveh shall rise in judgment with this generation, and shall condemn it: because they ^orepented at the preaching of Jonas; and, behold, a greater than Jonas is here.

42 ^pThe queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

The worthlessness of self-reformation (Lk. 11. 24-26).

43 ^qWhen the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth *it* empty, swept, and garnished.

45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last *state* of that man is worse than the first. Even so shall it be also unto this wicked ^rgeneration.

The new relationships (Mk. 3. 31-35; Lk. 8. 19-21).

46 ^sWhile he yet talked to the people, behold, *his* mother and his

¹ Again the rejected King announces judgment (cf. Mt. 11. 20-24). Israel, in the midst of the Pharisaic revival of outward religious strictness, was like a man out of whom a demon had "gone," i.e. of his own volition. He would come back and find an empty house, etc. The personal application is to a mere self-cleansed moralist.

² Rejected by Israel, His "kinsmen according to the flesh" (cf. Rom. 9. 3), our

brethren stood without, desiring to speak with him.

47 Then one said unto him, Behold, ^athy mother and thy brethren stand without, desiring to speak with thee.

48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

50 For ^bwhosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

CHAPTER 13.

The mysteries of the kingdom of heaven: (1) *the sower* (Mk.

4. 1-20; Lk. 8. 4-15),

THE same day went Jesus out of the house, and sat by the sea side.

2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.

3 And he ¹spake many things unto them in ^cparables, saying, Behold, a ²sower went forth to sow;

4 And when he sowed, some seeds

A.D. 31.

^a Mk.3.31-35; Lk.8.19-21.

^b *Kingdom* (N.T.). Mt. 13.1-50. (Lk.1.31-33; 1 Cor.15.24.)

^c *Parables* (N.T.). vs. 3-9, 18-23, 24-30, 36-43, 31, 32, 33, 44, 45, 46, 47-50; Mt.18.12-14. (Mt.13.1-16; Lk.21.29-31.)

^d Mk.4.10, 11; Lk.8.9, 10.

^e Mt.3.2, note.

^f John 7.16, 17; 8.43.

fell by the way side, and the fowls came and devoured them up:

5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

6 And when the sun was up, they were scorched; and because they had no root, they withered away.

7 And some fell among thorns; and the thorns sprung up, and choked them:

8 But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

9 Who hath ears to hear, let him hear.

10 And the disciples came, and said unto him, Why speakest thou unto them in parables?

11 He answered and said unto them, Because it is given unto you to know the ^{3d}mysteries of the ^ekingdom of heaven, but to them it is not given.

12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

13 Therefore speak I to them in parables: ^fbecause they seeing see not; and hearing they hear not, neither do they understand.

Lord intimates the formation of the new family of faith which, overstepping mere racial claims, receives "whosoever" will be His disciple (vs. 49, 50. Cf. John 6. 28, 29).

¹ The seven parables of Mt. 13., called by our Lord "mysteries of the kingdom of heaven" (v. 11), taken together, describe the result of the presence of the Gospel in the world during the present age, that is, the time of seed-sowing which began with our Lord's personal ministry, and ends with the "harvest" (vs. 40-43). Briefly, that result is the mingled tares and wheat, good fish and bad, in the sphere of Christian profession. It is Christendom.

² The figure marks a new beginning. To labour in God's *vineyard* (Israel, Isa. 5. 1-7) is one thing, to go forth sowing the seed of the word in a field which is the *world*, quite another (cf. Mt. 10. 5). One-fourth of the seed takes permanent root, but the result is "wheat" (v. 25; 1 Pet. 1. 23), or "children of the kingdom" (v. 38). This parable (vs. 3-9, 18-23) is treated throughout as foundational to the mysteries of the kingdom of heaven. It is interpreted by our Lord Himself.

³ A "mystery" in Scripture is a previously hidden truth, now divinely revealed, but in which a supernatural element still remains despite the revelation. The greater mysteries are: (1) The mysteries of the kingdom of heaven (Mt. 13. 3-50); (2) the mystery of Israel's blindness during this age (Rom. 11. 25, with context); (3) the mystery of the translation of living saints at the end of this age (1 Cor. 15. 51, 52; 1 Thes. 4. 14-17); (4) the mystery of the N.T. church as one body composed of Jew and Gentile (Eph. 3. 1-11; Rom. 16. 25; Eph. 6. 19; Col. 4. 3); (5) the mystery of the church as the bride of Christ (Eph. 5. 28-32); (6) the mystery of the *inliving Christ* (Gal. 2. 20; Col. 1. 26, 27); (7) the "mystery of God even Christ," i.e. Christ as the incarnate fullness of the Godhead embodied, in whom all the divine wisdom for man subsists (Col. 2. 2, 9; 1 Cor. 2. 7); (8) the mystery of the processes by which godlikeness is restored to man (1 Tim. 3. 16); (9) the mystery of iniquity (2 Thes. 2. 7; Mt. 13. 33); (10) the mystery of the seven stars (Rev. 1. 20); (11) the mystery of Babylon (Rev. 17. 5, 7).

14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

15 For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

16 But blessed are your eyes, for they see: and your ears, for they hear.

17 For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

18 Hear ye therefore the parable of the sower.

19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;

21 Yet hath he not root in him-

A.D. 31.

a Isa. 6.9,10;
Mk. 4.12;
Lk. 8.10;
John 12.39-41.

b i.e. turn again.

c Lk. 8.11-15;
10.23,24.

d Righteousness. Rom. 10.10, note.

e Mt. 3.2, note.

f at once.

g Cf. Heb. 6. 4-6 with 10. 34; Acts 14. 22.

h i.e. age.

i Lk. 8.15.

j Phil. 1.11;
Col. 1.6.

k 1 Pet. 1.23;
1 John 3.9.

l Acts 20.29, 30.

self, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

22 He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches; choke the word, and he becometh unfruitful.

23 But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

Second mystery, the tares among the wheat (vs. 24-30, 36-43).

24 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said

¹The O.T. prophets saw in one blended vision the rejection and crucifixion of the King (see "Christ, sacrifice," Gen. 4. 4; Heb. 10. 18, note), and also His glory as David's Son (Zech. 12. 8, note), but "what manner of time the Spirit of Christ which was in them did signify when it testified beforehand the sufferings of Christ and the glory that should follow," was not revealed to them—only that the vision was not for themselves (1 Pet. 1. 10-12). That revelation Christ makes in these parables. A period of time is to intervene between His sufferings and His glory. That interval is occupied with the "mysteries of the kingdom of heaven" here described.

²This parable (vs. 24-30) is also interpreted by our Lord (vs. 36-43). Here the "good seed" is not the "word," as in the first parable (vs. 19, 23), but rather that which the word has produced (1 Pet. 1. 23), viz.: the children of the kingdom. These are, providentially (v. 37), "sown," i.e. scattered, here and there in the "field" of the "world" (v. 38). The "world" here is both geographical and ethnic—the earth-world, and also the world of men. The wheat of God at once becomes the scene of Satan's activity. Where children of the kingdom are gathered, there, "among the wheat" (vs. 25, 38, 39), Satan "sows" "children of the wicked one," who profess to be children of the kingdom, and in outward ways are so like the true children that only the angels may, in the end, be trusted to separate them (vs. 28-30, 40-43). So great is Satan's power of deception that the tares often really suppose themselves to be children of the kingdom (Mt. 7. 21-23). Many other parables and exhortations have this mingled condition in view (e.g. Mt. 22. 11-14; 25. 1-13, 14-30; Lk. 18. 10-14; Heb. 6. 4-9). Indeed, it characterizes Matthew from Chapter 13. to the end. The parable of the wheat and tares is not a description of the world, but of that which professes to be the kingdom. Mere unbelievers are never called children of the devil, but only religious unbelievers are so called (cf. v. 38; John 8. 38-44; Mt. 23. 15).

unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30 Let ^aboth grow together until the harvest: and in the time of harvest I will say to the reapers, ^bGather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

Third mystery, the grain of mustard seed (Mk. 4. 30-32).

31 ²Another parable put he forth unto them, saying, The ^bkingdom of heaven is like to a grain of ^cmustard seed, which a man took, and sowed in his field:

32 Which indeed is the least of all

A.D. 31.

^a Phil. 3.18, 19; 2 Thes. 3. 6; 2 Tim. 2. 19.

^b Mt. 3.2, note.

^c Mk. 4.30-32; Lk. 13.18, 19; Acts 1.15.

^d Ezk. 17.22-24; 31.3-9; cf. Dan. 4. 20-22.

^e Leaven. (Gen. 19.3.)

^f v.25; Gal. 2. 4; 3.1.

^g Num. 15.8, 9; John 6.32-35.

^h 1 Cor. 5.6; 15.33; Gal. 5.6-9.

ⁱ Ps. 78.2.

seeds: but when it is grown, it is the greatest among herbs, and becometh a ^dtree, so that the birds of the air come and lodge in the branches thereof.

Fourth mystery, the leaven (Lk. 13. 20, 21).

33 ³Another parable spake he unto them; The kingdom of heaven is like unto ^{4e}leaven, which a woman took, and ^fhid in ⁸three measures of meal, till the ^hwhole was leavened.

34 All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

35 That it might be ⁱfulfilled which was spoken by the prophet, saying, I will open my mouth in

¹ The gathering of the tares into bundles for burning does not imply immediate judgment. At the end of this age (v. 40) the tares are set apart for burning, but first the wheat is gathered into the barn (John 14. 3; 1 Thes. 4. 14-17).

² The parable of the Mustard Seed prefigures the rapid but unsubstantial growth of the mystery form of the kingdom from an insignificant beginning (Acts 1. 15; 2. 41; 1 Cor. 1. 26) to a great place in the earth. The figure of the fowls finding shelter in the branches is drawn from Dan. 4. 20-22. How insecure was such a refuge the context in Daniel shows.

³ That interpretation of the parable of the Leaven (v. 33) which makes (with variation as to details) the leaven to be the Gospel, introduced into the world ("three measures of meal") by the church, and working subtly until the world is converted ("till the whole was leavened") is open to fatal objection: (1) It does violence to the unvarying symbolical meaning of leaven, and especially to the meaning fixed by our Lord Himself (Mt. 16. 6-12; Mk. 8. 15. See "Leaven," Gen. 19. 3; Mt. 13. 33, note). (2) The implication of a converted world in this age ("till the whole was leavened"), is explicitly contradicted by our Lord's interpretation of the parables of the Wheat and Tares, and of the Net. Our Lord presents a picture of a partly converted kingdom in an unconverted world; of good fish and bad in the very kingdom-net itself. (3) The method of the extension of the kingdom is given in the first parable. It is by sowing seed, not by mingling leaven. The symbols have, in Scripture, a meaning fixed by inspired usage. Leaven is the principle of corruption working subtly; is invariably used in a bad sense (see "Leaven," Gen. 19. 3, refs.), and is defined by our Lord as evil doctrine (Mt. 16. 11, 12; Mk. 8. 15). Meal, on the contrary, was used in one of the sweet-savour offerings (Lev. 2. 1-3), and was food for the priests (Lev. 6. 15-17). A woman, in the bad ethical sense, always symbolizes something out of place, *religiously* (see Zech. 5. 6, note). In Thyatira it was a woman teaching (cf. Rev. 2. 20 with Rev. 17. 1-6). Interpreting the parable by these familiar symbols, it constitutes a warning that the true doctrine, given for the nourishment of the children of the kingdom (Mt. 4. 4; 1 Tim. 4. 6; 1 Pet. 2. 2), would be mingled with corrupt and corrupting false doctrine, and that officially, by the apostate church itself (1 Tim. 4. 1-3; 2 Tim. 2. 17, 18; 4. 3, 4; 2 Pet. 2. 1-3).

⁴ Summary: (1) Leaven, as a symbolic or typical substance, is always mentioned in the O.T. in an evil sense (Gen. 19. 3, refs.). (2) The use of the word in the N.T. explains its symbolic meaning. It is "malice and wickedness," as contrasted with "sincerity and truth" (1 Cor. 5. 6-8). It is evil doctrine (Mt. 16. 12) in its threefold form of Pharisaism, Sadduceism, and Herodianism (Mt. 16. 6; Mk. 8. 15). The leaven of the Pharisees was externalism in religion (Mt. 23. 14, 16, 23-28); of the Sadducees, scepticism as to the supernatural and as to the Scriptures (Mt. 22. 23, 29); of the Herodians, worldliness—a Herod party amongst the Jews (Mt. 22. 16-21; Mk. 3. 6). (3) The use of the word in Mt. 13. 33 is congruous with its universal meaning.

parables; I will utter things which have been kept secret from the foundation of the ^aworld.

The second mystery explained.

36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, ^bDeclare unto us the parable of the tares of the field.

37 He answered and said unto them, He that soweth the good seed is the Son of man;

38 The field is the ^aworld; the good seed are the children of the ^akingdom; but the tares are the children of the wicked one;

39 The enemy that sowed them is the ^adevil; the harvest is the ^fend of the world; and the reapers are the ^sangels.

40 As therefore the tares are gathered and burned in the fire; so shall it be in the ^fend of this world.

41 The ^hSon of man shall send forth his ^sangels, and they shall gather out of his ^akingdom all things that offend, and ^jthem which do ^kiniquity;

42 And shall cast them into a fur-

A.D. 31.

a i.e. earth.
b Mk.4.13, 33,34.
c kosmos (Mt. 4.8), = man-kind.
d Mt.3.2, note.
e Satan. Gr. diabolos, accuser. Mt.16. 23. (Gen.3.1; Rev.20.10.)
f consummation of the age. Mt.24.3.
g Heb.1.4, note.
h See Mt.8. 20, note.
i Lk.17.26-37.
j Sin. Rom. 3.23, note.
k i.e. lawlessness.
l Judgments (the seven). Mt.16.27. (2 Sam.7.14; Rev.20.12.)
m Rom.10.10, note. Col.3.4; 2 Thes.1.5-10.
n v.15; Acts 28; Rev.2.7.
o Ex.19.5; Deut.4.20.
p Isa.53.4-10; Psa.22.1; 2 Cor.8.9.
q Eph.5.25-27; Rev.21.21.

nace of fire: there shall be wailing and ^lgnashing of teeth.

43 ¹Then shall the ^mrighteous shine forth as the sun in the kingdom of their Father. ⁿWho hath ears to hear, let him hear.

Fifth mystery, the hid treasure.

44 Again, the ^akingdom of heaven is like unto ^atreasure ²hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and ^pselleth all that he hath, and buyeth that field.

Sixth mystery, the pearl.

45 Again, the ^akingdom of heaven is like unto a merchant man, seeking goodly ³pearls:

46 Who, when he had found ^oone pearl of great price, went and sold all that he had, and bought it.

Seventh mystery, the drag-net.

47 Again, ⁴the kingdom of ^aheaven is like unto a net, that was cast into the sea, and gathered of every kind;

48 Which, when it was full, they

¹ The kingdom does not become the kingdom of the "Father" until Christ, having "put all enemies under His feet," including the last enemy, death, has "delivered up the kingdom to God, even the Father" (1 Cor. 15. 24-28; Rev. 20. 2). There is triumph over death at the first resurrection (1 Cor. 15. 54, 55), but death, "the last enemy," is not *destroyed* till the end of the millennium (Rev. 20. 14).

² The interpretation of the parable of the treasure, which makes the buyer of the field to be a sinner who is seeking Christ, has no warrant in the parable itself. The field is defined (v. 38) to be the world. The seeking sinner does not buy, but forsakes, the world to win Christ. Furthermore, the sinner has nothing to sell, nor is Christ for sale, nor is He hidden in a field, nor, having found Christ, does the sinner hide Him again (cf. Mk. 7. 24; Acts 4. 20). At every point the interpretation breaks down.

Our Lord is the buyer at the awful cost of His blood (1 Pet. 1. 18), and Israel, especially Ephraim (Jer. 31. 5-12, 18-20), the lost tribes hidden in "the field," the world (v. 38), is the treasure (Ex. 19. 5; Psa. 135. 4). Again, as in the separation of tares and wheat, the angels are used (Mt. 24. 31; Jer. 16. 16). The divine Merchantman buys the field (world) for the sake of the treasure (v. 44; Rom. 11. 28), beloved for the fathers' sakes, and yet to be restored and saved. The note of joy (v. 44) is also that of the prophets in view of Israel's restoration (Deut. 30. 9; Isa. 49. 13; 52. 1-3; 62. 4-7; 65. 18, 19). (See "Israel," Gen. 11. 10; Rom. 11. 26.)

³ The true Church, "one body" formed by the Holy Spirit (1 Cor. 12. 12, 13). As Israel is the hid treasure, so the Church is the pearl of great cost. Covering the same period of time as the mysteries of the kingdom, is the mystery of the Church (Rom. 16. 25, 26; Eph. 3. 3-10; 5. 32). Of the true Church a pearl is a perfect symbol: (1) A pearl is one, a perfect symbol of unity (1 Cor. 10. 17; 12. 12, 13; Eph. 4. 4-6). (2) A pearl is formed by accretion, and that not mechanically, but vitally, through a living one, as Christ adds to the Church (Acts 2. 41, 47; 5. 14; 11. 24; Eph. 2. 21; Col. 2. 19). (3) Christ, having given Himself for the pearl, is now preparing for presentation to Himself (Eph. 5. 25-27). The kingdom is not the Church, but the true children of the kingdom during the fulfilment of these mysteries, baptized by one Spirit into one body (1 Cor. 12. 12, 13), compose the true Church, the pearl.

⁴ The parable of the Net (Gr. *drag-net*) presents another view from that of the

drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the ^bend of the world: the angels shall come forth, and sever the wicked from among the just,

50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of ^dteeth.

51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

52 Then said he unto them, Therefore every scribe *which is* instructed unto the kingdom of heaven is like unto a man *that is* an householder, which bringeth forth out of his treasure *things* new and old.

Jesus returns to Nazareth: again rejected (Mk. 6. 1-6; cf. Lk. 4. 16-32).

53 And it came to pass, *that* when Jesus had finished these parables, he departed thence.

54 And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and *these* mighty works?

55 Is not this the ^ccarpenter's son? is not his mother called Mary? and his brethren, ^eJames, and Joses, and Simon, and Judas?

56 And his sisters, are they not all with us? Whence then hath this man all these things?

57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

A.D. 32.

a Mt. 25. 31-46.

b consummation of the age. Mt. 24. 3.

c v. 42; Rev. 19. 20.

d Kingdom (N.T.). vs. 1-50; Mt. 15. 21-28. (Lk. 1. 31-33; 1 Cor. 15. 24.)

e John 7. 15.

f John 6. 42; 7. 41, 48, 52.

g Son of Alphaeus, Mt. 4. 21, note.

h Mk. 6. 5, 6; John 5. 44, 46, 47.

i Called Antipas; son of Herod the Great (Mt. 2. 1, note) and Malthace, a Samaritan woman; brother of Archelaus (Mt. 2. 22). Mar. (1) a daughter of King Aretas; (2) Herodias, wife of his half-brother, Philip.

j vs. 1, 6.

k See Lk. 3. 1, refs.

l Prov. 29. 25; Lk. 18. 23; Acts 7. 52.

58 And he did not many mighty works there ^hbecause of their unbelief.

CHAPTER 14.

Herod's troubled conscience. Murder of John the Baptist (Mk. 6. 14-29; Lk. 9. 7-9).

AT that time ⁱHerod the tetrarch heard of the fame of Jesus,

2 And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.

3 For ^jHerod had laid hold on John, and bound him, and put him in prison for ^kHerodias' sake, his brother Philip's wife.

4 For John said unto him, It is not lawful for thee to have her.

5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

6 But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod.

7 Whereupon he promised with an oath to give her whatsoever she would ask.

8 And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

9 And the king was ^lsorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded *it* to be given her.

10 And he sent, and beheaded John in the prison.

11 And his head was brought in a charger, and given to the damsel: and she brought *it* to her mother.

12 And his disciples came, and

wheat and tares of the mysteries of the kingdom as the sphere of profession, but with this difference: there Satan was the active agent; here the admixture is more the result of the tendency of a movement to gather to itself that which is not really of it. The kingdom of heaven is like a net which, cast into the sea of humanity, gathers of every kind, good and bad. And these remain together *in the net* (v. 49), and not merely in the sea, until the end of the age. It is not even a converted net, much less a converted sea. Infinite violence has been done to sound exegesis by the notion that the world is to be converted *in this age*. Against that notion stands our Lord's own interpretation of the parables of the Sower, the Wheat and Tares, and the Net.

Such, then, is the mystery form of the kingdom (see Mt. 3. 2, note; 6. 33, note). It is the sphere of Christian profession during this age. It is a mingled body of true and false, wheat and tares, good and bad. It is defiled by formalism, doubt, and worldliness. But within it Christ sees the true children of the true kingdom who, at the end, are to "shine forth as the sun." In the great field, the world, He sees the redeemed of all ages, but especially His hidden Israel, yet to be restored and blessed. Also, in this form of the kingdom, so unlike that which is to be, He sees the Church, His body and bride, and for joy He sells all that He has (2 Cor. 8. 9) and buys the field, the treasure, and the pearl.

took up the body, and buried it, and went and ^atold Jesus.

13 When Jesus heard of it, he ^bdeparted thence by ^cship into a desert place apart: and when the people had heard *thereof*, they followed him on foot out of the cities.

14 And Jesus went forth, and saw a great multitude, and was moved with ^dcompassion toward them, and he healed their sick.

The five thousand fed (Mk. 6. 30-44; Lk. 9. 10-17; John 6. 1-14).

15 And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said unto them, They need not depart; ^egive ye them to eat.

17 And they say unto him, We have here but five loaves, and two fishes.

18 He said, ^fBring them hither to me.

19 And he commanded the multitude to sit down on the grass, and took the ^gfive loaves, and the two fishes, and looking up to heaven, he ^hblessed, and brake, and gave the loaves to *his* disciples, and the disciples to the multitude.

20 ⁱAnd they did all eat, and were filled: and they took up of the fragments that ^jremained twelve baskets full.

21 And they that had eaten were about five thousand men, beside women and children.

Jesus walks on the water: Peter's little faith (Mk. 6. 45-56; John 6. 15-21).

22 And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

23 And when he had sent the multitudes away, he went up into a ^kmountain apart to pray: and when the evening was come, he was there alone.

24 But the ship was now in the midst of the sea, ^ltossed with waves: for the wind was contrary.

25 And in the fourth watch of the night Jesus went unto them, walking on the sea.

26 And when the disciples saw

A.D. 32.

^a John 1.35-37; 11.21.

^b Mt.12.15; Mk.6.32-46.

^c boat.

^d Mt.9.36.

^e Mt.10.8; 2 Cor.4.5,6.

^f Mt.28.18.

^g John 6.1-14.

^h John 6.23; 11.41,42; 1 Cor 11.24.

ⁱ *Miracles* (N.T.) vs. 19-21,24-33, 35,36; Mt.15. 21-28. (Mt. 8.2,3; Acts 28.8,9.)

^j 2 Ki.4.1-7, 42-44; Mt. 15.27.

^k Mk.6.46; Lk.5.16

^l Mk.6.47-52; John 6.16-21.

^m Lk.24.36-40; John 14.27; 16.33.

ⁿ John 14.27; 16.33.

^o Lk.8.24,25.

^p Mt.8.25.

^q Mt.8.26.

^r Mt.16.16; 27.54; Psal. 46.10; John 1.49.

^s Mk.5.24,34.

^t Mt.23.16-18; Mk.7.1-23.

^u Mt.23.23; John 18.28; *contra*, Rom. 3.31.

^v Ex.20.12; Jer.35.18,19

^w Ex.21.17.

^x *surely die*. See Lev.20. 9; Deut.27. 16; Prov.30. 17. Cf. 1 Tim. 5.4.

^y i.e. dedicated to God. Mt.5.23,24. See Mk.7.11, ref

him walking on the sea, they were ^mtroubled, saying, It is a spirit; and they cried out for fear.

27 But straightway Jesus spake unto them, saying, ⁿBe of good cheer; it is I; be not afraid.

28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30 But when he saw the ^owind boisterous, he was afraid; and beginning to sink, ^phe cried, saying, Lord, save me.

31 And immediately Jesus stretched forth *his* hand, and caught him, and said unto him, O thou of ^qlittle faith, wherefore didst thou doubt?

32 And when they were come into the ship, the wind ceased.

33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the ^rSon of God.

34 And when they were gone over, they came into the land of Gennesaret.

35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased;

36 And besought him that they might only ^stouch the hem of his garment: and as many as touched were made perfectly whole.

CHAPTER 15.

Jesus rebukes scribes and Pharisees (Mk. 7. 1-23).

THEN came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

2 Why do thy disciples transgress the ^ttradition of the elders? for they wash not their hands when they eat bread.

3 But he answered and said unto them, Why do ye also transgress the ^ucommandment of God by your tradition?

4 For God commanded, saying, ^vHonour thy father and mother: and, ^wHe that curseth father or mother, let him ^xdie the death.

5 But ye say, Whosoever shall say to *his* father or *his* mother, *It is a* ^ygift, by whatsoever thou mightest be profited by me;

6 And honour not his father or his mother, *he shall be free*. Thus

have ye made the commandment of God of none effect by your tradition.

7 Ye hypocrites, well did ^aEsaias prophesy of you, saying,

8 This people draweth nigh unto me with their ^bmouth, and honour-eth me with ^ctheir lips; but their heart is far from me.

9 But in vain they do worship me, teaching for doctrines the commandments of men.

10 And he called the multitude, and said unto them, Hear, and understand:

11 Not that which goeth into the mouth defileth a man; but that which ^dcometh out of the mouth, this defileth a man.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?

13 But he answered and said, Every plant, which my heavenly Father hath not planted, shall be ^erooted up.

14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

15 Then answered Peter and said unto him, Declare unto us this parable.

16 And Jesus said, Are ye also ^fyet without understanding?

17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?

18 But those things which proceed out of the mouth come forth from the ^gheart; and they defile the man.

19 For out of the heart proceed ^hevil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

20 These are *the things* which defile a man: but to eat with unwashen hands defileth not a man.

The Syrophenician woman's daughter healed (Mk. 7. 24-30).

21 Then Jesus went thence, and ⁱdeparted into the coasts of Tyre and Sidon.

22 And, behold, a woman of Canaan came out of the same coasts, and ^jcried unto him, saying, Have

A.D. 32.

^a Isa. 29.13; Ezek. 33.31.

^b vs. 8,9; Isa. 29.13.

^c Rom. 14.14-23; Col. 2.20,23.

^d Jer. 17.9,10; Rom. 3.10-18; Tit. 1.15.

^e Mt. 5.20; Acts 15.10.

^f Or, *even yet*.

^g Gen. 6.5; Jer. 17.9,10; Jas. 3.10-12.

^h Gal. 5.19-21.

ⁱ *Bible prayers* (N.T.). Mt. 26.39 (Mt. 6.9; Rev. 22.20.)

^j Mt. 1.1; 22.41,42; Psa. 132.11.

^k *Gr. apol-lumi*, John 3.16, *note*.

^l Psa. 145.18.

^m Mt. 7.6; John 4.22.

ⁿ *Lit. little dogs*.

^o *Kingdom* (N.T.). vs. 21-28; Mt. 16.20,21. (Lk. 1.31-33; 1 Cor. 15.24.)

^p *Lk. 7.7,9*; cf. Mk. 6.6. Faith honours God, knowing that he is faithful; cf. 1 John 5.10.

^q Mt. 9.27-29; 21.21,22.

^r *Miracles* (N.T.). vs. 21-28, 32-39; Mt. 17.14-18. (Mt. 8.2,3; Acts 28.8,9.)

^s Mk. 7.25; Lk. 7.38; 8.41; 10.39.

^t Mt. 11.20-24; Lk. 5.25, 26; 19.37,38.

^u Mt. 9.36-38; Mk. 8.1-9.

mercy on me, O Lord, ^vthou ^wson of David; my daughter is grievously vexed with a devil.

23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

24 But he answered and said, I am not sent but unto the ^xlost sheep of the house of Israel.

25 Then came she and worshipped him, saying, Lord, ^yhelp me.

26 But he answered and said, It is not meet to take the children's bread, and cast it to ^zdogs.

27 And she said, Truth, Lord: yet the ^{aa}dogs eat of the crumbs which fall from their masters' table.

28 ^{ab}Then Jesus answered and said unto her, O woman, ^{ac}great is thy faith: be it unto thee even ^{ad}as thou wilt. And her daughter was made ^{ae}whole from that very hour.

The multitudes healed. (Cf. Mk. 7. 31-37.)

29 And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.

30 And great multitudes came unto him, having with them ^{af}those that were lame, blind, dumb, maimed, and many others, and ^{ag}cast them down at Jesus' feet; and he healed them:

31 Inasmuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they ^{ah}glorified the God of Israel.

The four thousand fed (Mk. 8. 1-9).

32 Then Jesus called his disciples ^{ai}unto him, and said, I have ^{aj}compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

34 And Jesus saith unto them, How many loaves have ye? And

¹ For the first time the rejected Son of David ministers to a Gentile. It is a precursive fulfilment of Mt. 12. 18. Addressed by a Gentile as Son of David, He makes no reply, for a Gentile has no claim upon Him in that character (see Mt. 2. 2, *note*; Eph. 2. 12). Addressing Him as "Lord," she obtained an immediate answer. See Rom. 10. 12, 13.

they said, "Seven, and a few little fishes."

35 And he commanded the multitude to sit down on the ground.

36 And he took the seven loaves and the fishes, and gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were filled: and they took up of the broken *meat* that was left ^bseven baskets full.

38 And they that did eat were ^cfour thousand men, beside women and children.

39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.

CHAPTER 16.

Jesus rebukes the blind Pharisees (Mk. 8. 10-12).

THE Pharisees also with the Sadducees came, and "tempting desired him that he would shew them ^aa sign from heaven.

2 He answered and said unto them, When it is ^jevening, ye say, *It will be fair weather: for the sky is red.*

3 And in the morning, *It will be foul weather to day: for the sky is red and lowring.* O ye hypocrites, ye can discern the face of the sky; but can ye not *discern* the signs of the times?

4 A ^kwicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

5 And when his disciples were come to the other side, they had forgotten to take bread.

Jesus interprets the symbol of leaven (Mk. 8. 13-21).

6 Then Jesus said unto them, Take heed and beware of the ^lleaven of the Pharisees and of the Sadducees.

7 And they reasoned among

A.D. 32.

^a v.37; Mt.14.17.

^b Mt.14.20.

^c Mt.14.21.

^d Temptation.

^e Mt.19.3.

(Gen.3.1;

Jas.1.14.)

^f Mt.12.38-41; Mk.8.10-13.

^g Lk.12.54-57.

^h Mt.21.23-27.

ⁱ Leaverl. vs.

6.11,12;

Lk.12.1.

(Gen.19.3;

Mt.13.33.)

^j John 12.37.

^k A different

Gr. word

from that

translated

"baskets"

in v.9.

^l Gal.1.6-9;

Col.2.4,18.

^m Mk.8.27-33;

Lk.9.18-22.

ⁿ Also vs.27.

28. See Mt.8.

20, note.

^o John 6.67.

^p Mt.14.33;

John 6.69;

11.27; Acts

9.20.

^q Mt.11.27;

1 John 4.15;

5.1,5; John

1.12,13.

^r Son of

Jonas.

^s John 6.63.

^t Church (the

true). Acts

2.47. (Mt.

16.18; Heb.

12.23.)

^u Gr. *hades*.

Lk.16.23,

note.

themselves, saying, *It is because we have taken no bread.*

8 Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

9 Do ye not ⁱyet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

10 Neither the seven loaves of the four thousand, and how many ^jbaskets ye took up?

11 How is it that ye do not understand that I spake *it* not to you concerning bread, that ye should beware of the ^kleaven of the Pharisees and of the Sadducees?

12 Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

Peter's confession. (Cf. Mk. 8. 27-30; Lk. 9. 18-21; John 6. 68, 69.)

13 When Jesus came into the coasts of ^lCæsarea Philippi, he asked his disciples, saying, Whom do men say that I the ^mSon of man am?

14 And they said, Some say *that thou art* John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

15 He saith unto them, But whom say ⁿye that I am?

16 And Simon Peter answered and said, Thou art the ^oChrist, the Son of the living God.

First mention of the church.

17 And Jesus answered and said unto him, ^pBlessed art thou, Simon ^qBar-jona: for ^rflesh and blood hath not revealed *it* unto thee, but my Father which is in heaven.

18 And I say also unto thee, That thou art ^sPeter; and upon this rock I will build my ^tchurch; and the gates of ^uhell shall not prevail against it.

¹ There is in the Greek a play upon the words, "thou art Peter [*petros*—literally, 'a little rock'], and upon this rock [*Petra*] I will build my church." He does not promise to build His church upon Peter, but upon Himself, as Peter himself is careful to tell us (1 Pet. 2. 4-9).

² Gr. *ecclesia* (*ek* = "out of," *kaleo* = "to call"), an assembly of called-out ones. The word is used of any assembly; the word itself implies no more, as, e.g., the town-meeting at Ephesus (Acts 19. 39), and Israel, called out of Egypt and assembled in the wilderness (Acts 7. 38). Israel was a true "church," but not in any sense the N.T. church—the only point of similarity being that both were "called out" and by the same God. All else is contrast. See Acts 7. 38, note; Heb. 12. 23, note.

19 And I will give unto thee the ^akeys of the ^akingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

20 Then ^bcharged he his disciples that they should tell no man that he was ^cJesus the Christ.

Christ foretells his death and resurrection (Mk. 8. 31-38; Lk. 9. 22-27).

21 From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and ^dsuffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

22 Then Peter took him, and began to ^erebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

23 But he turned, and said unto Peter, Get thee behind me, ^fSatan: thou art an ^goffence unto me: for thou savourest not the things that be of God, but those that be of men.

24 Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his ^hcross, and follow me.

25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

26 For what is a man ⁱprofited, if he shall gain the whole ^jworld, and lose his own soul? or what shall a man give in exchange for his soul?

27 For the Son of man shall come

A.D. 32.

^a Mt. 3.2, note.
^b Kingdom (N. T.), vs. 20, 21;

Mt. 16.28.
(Lk. 1.31-33;
1 Cor. 15.28.)

^c Omit "Jesus."
^d Mt. 17.12.

^e v. 16; John
13.36-38.

^f Satan. Mt.
25.41. (Gen. 3.
1; Rev. 20.10.)

^g Gal. 1.8;
John 18.10, 11.

^h Mk. 8.34-38;
Lk. 9.23-26;
2 Cor. 4.10, 11.

ⁱ Mk. 8.36, 37;
Lk. 12.20, 21;
Jas. 5.1-6.

^j i.e. kosmos =
world-system.

^k Rewards. Mk.
9.41. (Dan. 12.
3; 1 Cor. 3.14.)

^l Judgments
(the seven).
Mt. 25.31-46.

(2 Sam. 7.14;
Rev. 20.12.)

^m Kingdom (N. T.). Mt. 17.1-
3. (Lk. 1.31-33;
1 Cor. 15.24.)

ⁿ Mk. 9.2-10;
Lk. 9.27-36.

^o See Mt. 4.
21, note.

^p Rev. 1.13-
16; Heb. 2.9;
2 Cor. 4.6.

^q Resurrec-
tion. Mt.
22.23, 28-31.

(Job 19.25;
1 Cor. 15.52.)

^r Kingdom (N. T.). vs. 1-3;
Mt. 19.27, 28.

(Lk. 1.31-33;
1 Cor. 15.28.)

^s Mt. 3.17;
1 Pet. 1.21.

in the glory of his Father with his angels; and then he shall ^kreward every man ^laccording to his works.

The transfiguration: a picture of the future kingdom (Mk. 9. 2-13; Lk. 9. 28-36).

28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in ^mhis ⁿkingdom.

CHAPTER 17.

AND ^aafter six days Jesus taketh ^bPeter, ^cJames, and John his brother, and bringeth them up into an high mountain apart,

2 And ^dwas ^etransfigured before them: and his face did shine as the sun, and his raiment was white as the light.

3 And, behold, there appeared unto them ^fMoses and Elias talking with ^ghim.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved ^hSon, in whom I am well pleased; hear ye him.

6 And when the disciples heard it, they fell on their face, and were sore afraid.

7 And Jesus came and touched them, and said, Arise, and be not afraid.

¹ Not the keys of the church, but of the kingdom of heaven in the sense of Mt. 13., i.e. the sphere of Christian profession. A key is a badge of power or authority (cf. Isa. 22. 22; Rev. 3. 7). The apostolic history explains and limits this trust, for it was Peter who opened the door of Christian opportunity to Israel on the day of Pentecost (Acts 2. 38-42), and to Gentiles in the house of Cornelius (Acts 10; 34-46). There was no assumption by Peter of any other authority (Acts 15. 7-11). In the council James, not Peter, seems to have presided (Acts 15. 19; cf. Gal. 2. 11-15). Peter claimed no more for himself than to be an apostle by gift (1 Pet. 1. 1), and an elder by office (1 Pet. 5. 1).

The power of binding and loosing was shared (Mt. 18. 18; John 20. 23) by the other disciples. That it did not involve the determination of the eternal destiny of souls is clear from Rev. 1. 18. The keys of death and the place of departed spirits are held by Christ alone.

² The disciples had been proclaiming Jesus as the Christ, i.e. the covenanted King of a kingdom promised to the Jews, and "at hand." The church, on the contrary, must be built upon testimony to Him as crucified, risen from the dead, ascended, and made "Head over all things to the church" (Eph. 1. 20-23). The former testimony was ended, the new testimony was not yet ready, because the blood of the new covenant had not yet been shed, but our Lord begins to speak of His death and resurrection (v. 21). It is a turning-point of immense significance.

³ The transfiguration scene contains, in miniature, all the elements of the future kingdom in manifestation: (1) The Lord, not in humiliation, but in glory (v. 2).

8 And when they had lifted up their eyes, they saw no man, save Jesus only.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the ^aSon of man be risen again from the dead.

10 And his disciples asked him, saying, ¹Why then say the scribes that Elias must first come?

11 And Jesus answered and said unto them, ^bElias truly shall first come, and restore all things.

12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

13 Then the disciples understood that he spake unto them of John the Baptist.

The powerless disciples: the mighty Christ (Mk. 9. 14-29; Lk. 9. 37-43).

14 And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying,

15 Lord, have mercy on my son: for he is lunatick, and sore vexed: for oftentimes he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to ^cme.

18 And Jesus rebuked the ^ddevil; and he departed out of him: and ^ethe child was cured from that very hour.

19 Then came the disciples to

A.D. 32.

^a Also vs. 12, 22. See Mt. 8.20, note.

^b Mt. 11.14; Lk. 1.17; Mal. 4.5; Mk. 9.11-13.

^c Mk. 9.14-29; Lk. 9.37-42; Psa. 72.4-6.

^d Mt. 14.18; John 15.5; Phil. 4.13.

^e demon. Mt. 7.22, note.

^f Miracles (N.T.). vs. 14-18, 24-27; Mt. 20.30-34. (Mt. 8.2, 3; Acts 28.8, 9.)

^g Lit. little faith. Mt. 16.8; 21.21; Lk. 17.6.

^h Faith. Mk. 9.23. (Gen. 3. 20; Heb. 11.39.)

ⁱ The two best MSS. omit v. 21.

^j Acts 13.2, 3; 2 Cor. 12.9.

^k Mt. 16.21; Mk. 9.30-32; Lk. 9.43-45.

^l anticipated.

^m Isa. 60. 10-17; 49.22, 23.

Jesus apart, and said, Why could not we cast him out?

20 And Jesus said unto them, Because of your ^sunbelief: for verily I say unto you, If ye have ^bfaith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

21 ¹Howbeit this kind goeth not out but by ^jprayer and fasting.

Jesus again foretells his death and resurrection (Mk. 9. 30-32; Lk. 9. 43-45).

22 And while they abode in Galilee, Jesus said unto them, The Son of man shall be ^kbetrayed into the hands of men:

23 And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

The miracle of the tribute money. (Cf. Mk. 12. 13.)

24 And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute?

25 He saith, Yes. And when he was come into the house, Jesus ¹prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of ^mstrangers?

26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth,

(2) Moses, glorified, representative of the redeemed who have passed through death into the kingdom (Mt. 13. 43; cf. Lk. 9. 30, 31). (3) Elijah, glorified, representative of the redeemed who have entered the kingdom by translation (1 Cor. 15. 50-53; 1 Thes. 4. 14-17). (4) Peter, James, and John, not glorified, representatives (for the moment) of Israel in the flesh in the future kingdom (Ezk. 37. 21-27). (5) The multitude at the foot of the mountain (v. 14), representative of the nations who are to be brought into the kingdom after it is established over Israel (Isa. 11. 10-12, etc.).

¹ Cf. Mt. 11. 14; Mk. 9. 11, 12, 13; Lk. 1. 17; Mal. 3. 1; 4. 5, 6. All the passages must be construed together. (1) Christ confirms the specific and still unfulfilled prophecy of Mal. 4. 5, 6: "Elias shall truly first come and restore all things." Here, as in Malachi, the prediction fulfilled in John the Baptist, and that yet to be fulfilled in Elijah, are kept distinct. (2) But John the Baptist had come already, and with a ministry so completely in the spirit and power of Elijah's future ministry (Lk. 1. 17) that in an adumbrative and typical sense it could be said: "Elias is come already." Cf. Mt. 10. 40; Phm. 12, 17, where the same thought of identification, while yet preserving personal distinction, occurs (cf. John 1. 27).

thou shalt find a piece of money; that take, and give unto them for me and thee.

CHAPTER 18.

The sermon on the child-text
(Mk. 9. 33-37; Lk. 9. 46-48).

AT the same time came the disciples unto Jesus, saying, "Who is the greatest in the ^bkingdom of heaven?"

2 And Jesus called a little ^cchild unto him, and set him in the midst of them,

3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 And whoso shall receive one such little child in my name receiveth me.

6 But whoso shall ^doffend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea.

7 Woe unto the ^eworld because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!

8 Wherefore ^fif thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into ^glife halt or maimed, rather than having two hands or two feet to be cast into ^heverlasting fire.

9 And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into ⁱhell fire.

10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their ^jangels do always behold the face of my Father which is in heaven.

The lost sheep: the seeking Lord. (Cf. Lk. 15. 3-7.)

11 For the ^kSon of man is come to ^lsave that which was ^mlost.

12 How think ye? ⁿif a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

A.D. 32.

^a Lk. 9.46-48.

^b Mt. 3.2, note.

^c Lk. 18.

14-17; Psa.

131.2.

^d cause to

stumble.

Mk. 9.42; Lk.

17.1.2.

^e kosmos =

mankind.

Mt. 4.8, note.

^f Mt. 5.29-30;

Mk. 9.43-48.

^g Life (eter-

nal). vs. 8, 9.

Mt. 19.16-29.

(Mt. 7.14;

Rev. 22.19.)

^h The Greek

has the be-

fore "ever-

lasting."

ⁱ Gr. *gehenna*.

Mt. 5.22,

note.

^j Heb. 1.4,

note.

^k See Mt. 8.

20, note.

^l Rom. 1.16,

note.

^m Gr. *apoli-*

umi. John 3.

16, note.

ⁿ Parables

(N.T.). vs.

12-14, 23-35;

Mt. 20.1-16.

(Mt. 5.13-

16; Lk. 21.

29-31.)

^o Lk. 15.4-7.

^p Lk. 17.3, 4;

Gal. 6.1, 2;

Eph. 4.30-32.

^q Sin. Rom. 3.

23, note.

^r Mt. 18.19.

^s Or, assembly.

1 Cor. 5.3-5;

6.1, 5.

^t the Gentile

and the tax

gatherer.

^u Mt. 16.19;

John 20.22,

23.

^v 1 Pet. 3.7.

^w Acts 20.7;

1 Cor. 14.26.

^x Cf. v. 15;

Lk. 17.4.

^y Rom. 3.23,

note.

^z Forgiveness.

vs. 21, 27, 32,

35; Mk. 2.5-

10. (Lev. 4.

20; Mt. 26.

28.)

^{aa} Psa. 78.40.

^{bb} Or, make

settlement

with.

^{cc} Rom. 3.19,

20; 5.8.

13 And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

Discipline in the future church.

15 Moreover if thy ^vbrother shall ^wtrespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

16 But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of ^xtwo or three witnesses every word may be established.

17 And if he shall neglect to hear them, tell *it* unto the ^ychurch: but if he neglect to hear the church, let him be unto thee as an ^zheathen man and a publican.

18 Verily I say unto you, Whatsoever ye shall ^abind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

19 Again I say unto you, That if two of you shall ^bagree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

The simplest form of a local church.

20 For ^cwhere two or three are gathered together in my name, there am I in the midst of them.

The law of forgiveness (Lk. 17. 3, 4).

21 Then came Peter to him, and said, Lord, how ^doft shall my brother ^esin against me, and I ^ffor- give him? till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until ^gseventy times seven.

23 Therefore is the ^hkingdom of heaven likened unto a certain king, which would ⁱtake account of his servants.

24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

25 But forasmuch as he had ^jnot to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and worshipped him, saying,

Lord, have patience with me, and I will pay thee all.

27 Then the lord of that servant was moved with compassion, and loosed him, and ^bforgave him the debt.

28 But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

29 And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he ^awould not: but went and cast him into prison, till he should pay the debt.

31 So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33 Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

CHAPTER 19.

Jesus again in Judæa.

AND it came to pass, that when Jesus had finished these sayings, he ^adeparted from Galilee, and came into the coasts of Judæa beyond Jordan;

2 And great multitudes followed him; and he ^bhealed them there.

Christ and divorce. (Cf. Mt. 5. 31, 32; Mk. 10. 1-12; Lk. 16. 18; 1 Cor. 7. 10-15.)

3 The Pharisees also came unto him, ^atempting him, and saying unto him, ^bIs it lawful for a man to put away his wife for every cause?

4 And he answered and said unto them, ^cHave ye not read, ^dthat he which made them at the beginning made them male and female,

5 And said, For this cause shall a man leave father and mother, and

A.D. 33.

a Lk. 15.19; Ezh. 18.21.
b Eph. 1.7.
c denarius = 7 1-2 pence; 15 cents.
d Eph. 4.31,32; Col. 3.12,13.
e Lk. 7.41-43.
f The ground of law, of exact justice, Cf. grace, Rom. 3.23, 24; Eph. 4.30; also John 1.17, note.
g Mk. 10.1-12; John 10.40. See also Mt. 7.28.
h Mt. 4.23; 12.15; Mk. 7.23-25.
i Temptation. Mt. 22.18. (Gen. 3.1; Jas. 1.14.)
j Mt. 5.31; 1 Cor. 7.10-16.
k Gen. 1.27; 2.23,24. The passage is significant as Jesus' confirmation of the Genesis narrative of creation.
l Inspiration. vs. 4-8; Mt. 22.31,32. (Ex. 4.15; Rev. 22.19.)
m Gen. 2.23; Eph. 5.29-32; 1 Cor. 6.16.
n Deut. 24.1-4.
o Thus confirming the Mosaic authorship of Deut. Rom. 8.3; Heb. 3.15; 7.18,19.
p Mt. 5.32; Lk. 16.18; 1 Cor. 7.10, 11. But see v.11; 1 Cor. 7.7. Cf. John 16.12.
r John 16.12.
s 1 Cor. 7.7, 8. Cf. 1 Tim. 4.1-3.
t Mt. 3.2, note.
u Mt. 18.3; 1 Pet. 2.2.
v Life (eternal). vs. 16, 17, 29; Mt. 25.46. (Mt. 7.14; Rev. 22.19.)
w Lk. 10.25-28. Cf. Rom. 3.19; 10.1-4.

shall cleave to his wife: and ^mthey twain shall be one flesh?

6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

7 They say unto him, Why did ⁿMoses then command to give a writing of divorce, and to put her away?

8 He saith unto them, ^oMoses because of the ^phardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

9 And I say unto you, ^qWhosoever shall put away his wife, except ^rit be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

10 His disciples say unto him, If the case of the man be so with his wife, it is not good to marry.

11 But he said unto them, ^sAll men cannot receive this saying, save they to whom it is given.

12 For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have ^tmade themselves eunuchs for the ^ukingdom of heaven's sake. He that is able to receive ^vit, let him receive ^wit.

Jesus receives and blesses little children (Mk. 10. 13-16; Lk. 18. 15-17).

13 Then were there brought unto him little children, that he should put ^xhis hands on them, and pray: and the disciples rebuked them.

14 But Jesus said, Suffer little children, and forbid them not, to come unto me: for ^yof such is the ^zkingdom of heaven.

15 And he laid ^ahis hands on them, and departed thence.

The rich young ruler (Mk. 10. 17-30; Lk. 18. 18-30; cf. Lk. 10. 25-30).

16 And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have ^beternal life?

17 And he said unto him, Why callest thou me good? ^cthere is none good but one, ^dthat is, God: but if thou wilt enter into life, ^ekeep the commandments.

18 He saith unto him, Which?

Jesus said, "Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19 ^bHonour thy father and *thy* mother: and, "Thou shalt love thy neighbour as thyself.

20 The young man saith unto him, All these things have I ^dkept from my youth up: what lack I yet?

21 Jesus said unto him, If thou wilt be ^eperfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me.

22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

23 Then said Jesus unto his disciples, Verily I say unto you, That a ^frich man shall hardly enter into the ^gkingdom of heaven.

24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25 When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be ^hsaved?

26 But Jesus beheld *them*, and said unto them, With men this is ⁱimpossible; but with God all things are possible.

The apostles' future place in the kingdom.

27 Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the ^jregeneration ^kwhen the Son of man shall sit in the ^lthrone of his glory, ye also shall sit upon twelve thrones, ^mjudging the twelve tribes of Israel.

29 And ⁿevery one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.

A.D. 33.

^a Ex. 20. 13.
^b Ex. 20. 12;
Eph. 6. 1, 2.
^c Lev. 19. 18;
Lk. 10. 29-37; Rom. 13. 9.
^d Phil. 3. 6, 7; *contra* vs. 7-9.
^e See Mt. 5. 48, *note*.
^f Mk. 10. 23-27; Lk. 18. 24-27; Jas. 5. 1-3.
^g Mt. 3. 2, *note*.
^h Rom. 1. 16; *note*. Cf. Mt. 13. 3-9.
ⁱ Gen. 18. 14; Ex. 14. 13; Jer. 32. 17; Mk. 10. 27.
^j *Christ (Second Advent)*. Mt. 23. 39. (Deut. 30. 3; Acts 1. 9-11.)
^k See Mt. 25. 31; Rev. 3. 21. Cf. Lk. 1. 31-33.
^l *Kingdom (N.T.)*. vs. 27, 28. Mt. 21. 1-11. (Lk. 1. 31-33; 1 Cor. 15. 24.)
^m Mk. 10. 29; Lk. 18. 29. Cf. Heb. 11. 36-40; 1 Pet. 1. 3-5.
ⁿ Mt. 21. 31.
^o *Parables (N.T.)*. vs. 1-16; Mt. 21. 28-32. (Mt. 5. 13-16; Lk. 21. 29-31.)
^p Isa. 5. 7; Mt. 21. 28-33; John 15. 1-5. Cf. Mt. 28. 19, *note*.
^q Lk. 14. 21; Mt. 21. 43.
^r Mk. 13. 34; John 9. 4; 1 Cor. 12. 7-11.
^s 2 Cor. 5. 10.
^t 1 Cor. 13. 14, *note*; 9. 24; 2 Tim. 4. 7, 8.
^u Rom. 14. 10, 11.
^v Lk. 17. 7-10; 1 Cor. 9. 16, 17.

30 "But many *that* are first shall be last; and the last *shall* be first.

CHAPTER 20.

Parable of the labourers in the vineyard.

FOR the kingdom of heaven is ^alike unto a man *that* is an householder, which went out early in the morning to hire labourers into his ^bvineyard.

2 And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

3 And he went out about the third hour, and saw ^cothers standing idle in the marketplace,

4 And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour, and did likewise.

6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, ^dWhy stand ye here all the day idle?

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive.

8 So when ^eeven was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first.

9 And when they came that were ^fhired about the eleventh hour, they ^greceived every man a penny.

10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

11 And when they had received *it*, they ^hmurmured against the goodman of the house,

12 Saying, These last have wrought *but* one hour, and thou hast made them ⁱequal unto us, which have borne the burden and heat of the day.

13 But he answered one of them,

¹ Gr. *palingenesia* = "re-creation," "making new." The word occurs once again, in Tit. 3. 5. There it refers to the new birth of a believing person; here to the re-creation of the social order, and renewal of the earth (Isa. 11. 6-9; Rom. 8. 19-23) when the kingdom shall come. (See "Kingdom (O.T.)," Zech. 12. 8, *note*; 1 Cor. 15. 24, *note*.)

² Disclosing how the promise (Isa. 1. 26) will be fulfilled when the kingdom is set up. The kingdom will be administered over Israel through the apostles, according to the ancient theocratic judgeship (Jud. 2. 18).

and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

14 Take *that* thine *is*, and go thy way: I will give unto this last, even as unto thee.

15 Is it not lawful for me to do *what* I will with mine own? Is thine eye evil, because I am good?

16 So the *last* shall be first, and the first last: for many be called, but few chosen.

Jesus again foretells his death and resurrection (Mk. 10. 32-34; Lk. 18. 31-34. See Mt. 12. 38-42; 16. 21-28; 17. 22, 23).

17 And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them,

18 Behold, we go up to Jerusalem; and the *Son* of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,

19 And shall deliver him to the *Gentiles* to mock, and to scourge, and to crucify him: and the third day he shall rise again.

James and John, through their mother, make an ambitious request (Mk. 10. 35-45).

20 Then came to him the *mother* of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him.

21 And he said unto her, What wilt thou? She saith unto him, Grant that these my *two* sons may sit, the one on thy right hand, and the other on the left, in thy *kingdom*.

22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the *cup* that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but *it shall be*

A.D. 33.

a Rom. 9. 20, 21.

b Mt. 19. 30;

c 22. 14, refs.

d Mt. 16. 21.

e Mt. 26. 47-57.

f Mt. 27. 1.

g Mt. 26. 67, 68.

h Mt. 27. 26.

i Mt. 27. 35.

j Mt. 28. 5, 6.

k Cf. Mk. 10.

l 35-37.

m Cf. Rev. 3.

n 21, 22.

o Mt. 3. 2, note.

p Mt. 26. 39;

q 27. 46; Lk.

r 22. 41, 42;

s John 18. 11;

t Isa. 53. 4-6;

u 2 Cor. 5. 21;

v Gal. 3. 13;

w 1 Pet. 2. 24;

x 3. 18.

y Lk. 22. 23-27.

z Mt. 23. 11;

aa 1 Pet. 5. 3.

ab servant.

ac 1 Cor. 9. 19-22.

ad bond serv-

ae vant.

af Mt. 8. 20,

ag note.

ah Phil. 2. 7.

ai Isa. 53. 10, 11;

aj Mt. 20. 22,

ak "cup," refs.;

al Ex. 14. 30,

am note; Isa. 59.

an 20, note;

ao Rom. 3. 24,

ap note.

aq Cf. Mk. 10.

ar 46-52; Lk.

as 18. 35-43.

at 2 Sam. 7. 14-

au 17; Psa. 89.

av 3-5, 19-37;

aw Isa. 11. 10-12;

ax Ezk. 37. 21-

ay 25; Mt. 1. 1;

az Lk. 1. 31, 32;

ba Acts 15. 14-17.

bb Mt. 15. 28;

bc John 5. 6;

bd w Mt. 9. 36;

be 14. 14; 15. 32;

bf 18. 27; 20. 34.

bg x Miracles

bh (N.T.). vs. 30.

bi 34; Mt. 21.

bj 17-22. (Mt.

bk 8. 2, 3; Acts 28.

bl 8, 9.)

bm y vs. 1-9;

bn Zech. 9. 9.

bo Cf. Zech. 14.

bp 4-9. The two

bq adverts are

br in striking

bs contrast.

given to them for whom it is prepared of my Father.

24 And when the ten heard *it*, they were moved with *indignation* against the two brethren.

25 But Jesus called them *unto him*, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

26 But it shall *not* be so among you: but whosoever will be *great among you*, let him be your *minister*;

27 And whosoever will be chief among you, let him be your *servant*:

28 Even as the *Son* of man came not to be ministered unto, but to minister, and to give his life a *ransom* for many.

The healing of two blind men (Mk. 10. 46-52. Cf. Lk. 18. 35-43).

29 And as they *departed* from Jericho, a great multitude followed him.

30 And, behold, *two* blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* son of David.

31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, *thou* son of David.

32 And Jesus stood still, and called them, and said, *What* will ye that I shall do unto you?

33 They say unto him, Lord, that our eyes may be opened.

34 So Jesus had *compassion on them*, and touched their eyes: and *immediately* their eyes received sight, and they followed him.

CHAPTER 21.

The King's public offer of himself as King (Zech. 9. 9; Mk. 11. 1-10; Lk. 19. 29-38).

AND when they drew *nigh* unto Jerusalem, and were come to Bethphage, unto the mount of

¹ A discrepancy has been imagined between this account and those in Mk. 10. 46; Lk. 18. 35. Matthew and Mark obviously refer to a work of healing as Jesus *departed* from Jericho. Bartimæus, the active one of the two, the one who cried, "Jesus, thou Son of David," is specifically mentioned by Mark. Of the other one of the "two," we know nothing. The healing described by Luke (18. 35) occurred before Jesus entered Jericho. As to the form of appeal, "Son of David" (cf. Mt. 9. 27; 15. 22; 21. 9), Jesus must have been so addressed constantly. The narratives therefore supplement, but in no wise contradict each other.

Olives, then sent Jesus two disciples,

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me.

3 And if any *man* say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

6 And the disciples went, and did as Jesus commanded them,

7 And brought the ass, and the colt, and put on them their clothes, and they set *him* thereon.

8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed *them* in the way.

9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

10 And when he was come into Jerusalem, all the city was moved, saying, Who is this?

11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

Jesus' second purification of the temple (Mk. 11. 15-18; Lk. 19. 45-47. Cf. John 2. 13-16).

12 And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,

13 And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

14 And the blind and the lame came to him in the temple; and he healed them.

15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased,

A.D. 33.

a Psa. 50. 10.

b Christ (First Advent). Mt.

21. 42. (Gen. 3.

15; Acts 1. 9.)

c Kingdom (N.

T.). vs. 1-11;

Mt. 21. 33-43.

(Lk. 1. 31-33;

1 Cor. 15. 24.)

d Cf. Mt. 27. 22;

Psa. 118. 26.

e i.e. Jehovah.

f Cf. v. 9.

g Lk. 19. 45.

Mk. 11. 15-18.

Cf. John 2.

13-25, which

introduced,

as this cleans-

ing closed, the

offer of Christ

to Israel as

King.

h Isa. 56. 7.

i Jer. 7. 11.

j Cf. Lk. 14. 21;

Acts 3. 1-10.

k See Mt. 20. 30,

refs.

l Psa. 8. 2.

m John 11. 54.

n John 11. 1, 2;

Lk. 10. 39-42.

Cf. Mk. 11.

1-11; Lk. 19.

29-35; John

12. 1-8. With

no other place

is the human

Christ so tenderly associ-

ated, while it

also was the

place of mani-

festations of

His divine

power (John

11. 43, 44).

o John 4. 6;

Mk. 11. 12-14.

p Lit. a soli-

tary fig tree.

Lk. 13. 6-9.

The withered

fig tree is a

parabolic mir-

acle concern-

ing Israel (Lk.

13. 6-9). Cf.

Mt. 24. 32, 33; a

prophecy that

Israel shall

again bud.

q Miracles (N.

T.). vs. 18-22.

Mk. 1. 23-26.

(Mt. 8. 2, 3;

Acts 28. 8, 9.)

r Mt. 17. 20; Mk.

11. 23; Lk. 17.

6; 1 Cor. 13. 2.

s Mt. 7. 7-11;

John 15. 7;

1 John 5. 14, 15.

t Mk. 11. 27-33;

Lk. 20. 1-8.

u John 1. 19-28.

v Cf. v. 46. See

Prov. 29. 25.

16 And said unto him, Hearst thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

17 And he left them, and went out of the city into Bethany; and he lodged there.

The barren fig tree cursed (Mk. 11. 12-14, 20-24).

18 Now in the morning as he returned into the city, he hungered.

19 And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.

20 And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away!

21 Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

Jesus' authority questioned (Mk. 11. 27-33; Lk. 20. 1-8).

23 And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?

24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

26 But if we shall say, Of men; we fear the people; for all hold John as a prophet,

27 And they answered Jesus, and said, We cannot tell. And he said

1 The King's final and official offer of Himself according to Zech. 9. 9. Acclaimed by an unthinking multitude whose real belief is expressed in verse 11, but with no welcome

unto them, "Neither tell I you by what authority I do these things.

Parable of the two sons.

28 But what think ye? ^bA certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard.

29 He answered and said, I will not: but afterward he ^crepented, and went.

30 And he came to the second, and said likewise. And he answered and said, I go, sir: and went ^dnot.

31 Whether of them twain did the will of ^ehis father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

32 For John came unto you in the way of ^frighteousness, and ye believed him not: but the publicans and the harlots ^gbelieved him: and ye, when ye had seen ^hit, repented not afterward, who ye might believe him.

Parable of the householder demanding fruit from his vineyard (Mk. 12. 1-9; Lk. 20. 9-19. Cf. Isa. 5. 1-7).

33 Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to ⁱhusbandmen, and went into a far country:

34 And when the ^jtime of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36 Again, he sent other servants more than the first: and they did unto them likewise.

37 But last of all he sent unto them his ^kson, saying, They will reverence my son.

38 But when the husbandmen saw the son, they said among themselves, This is the ^lheir; come, let us kill him, and let us seize on his inheritance.

A.D. 33.

^a Cf. v. 32. See Mt. 3. 3.

^b *Parables* (N. T.). vs. 28-32; Mt. 21. 33-43; 22. 1-14. (Mt. 5. 13-16; Lk. 21. 29-31.)

^c See Mt. 20. 1, "vineyard," refs.

^d Cf. Lk. 15. 20, the other perfect illustration of repentance. See Acts 17. 30, note.

^e Mt. 7. 21-23; 15. 8. See Rom. 10, 10, "righteousness," note.

^f Lk. 3. 12, 13.

^g Mt. 23. 2; John 15. 1; Jas. 5. 7, 8.

^h Mk. 11. 13.

ⁱ John 3. 16; Heb. 1. 2.

^j Heb. 1. 2; Rom. 8. 16, 17.

^k Cf. 2 Sam. 12. 5-9.

^l Psa. 118. 22, 23.

^m *Christ* (as *Stone*). vs. 42-44; Acts 4. 11. (Ex. 17. 6; 1 Pet. 2. 8.)

ⁿ *Christ* (First *Adv.*). Mt. 26. 31. (Gen. 3. 15; Acts 1. 9.)

^o *Jehovah*. Psa. 118. 23.

^p i.e. national Israel, the barren vine. (vs. 33-41.) Cf. Isa. 5. 1-7.

^q *Kingdom* (N. T.). vs. 33-43; Mt. 23. 37-39. (Lk. 1. 31-33; 1 Cor. 15. 24.)

^r Or, *Whosoever falls on this stone shall be crushed together* [i.e. the Jews, Isa. 8. 14; Rom. 9. 32, 33; 1 Cor. 1. 23]; but on whosoever it may fall, he will be scattered as dust (Gr. "winnowed," i.e. the Gentile nations, Dan. 2. 34, 35, 45, note).

^s Mt. 14. 5; 21. 26, 46; Mk. 11. 18, 32.

^t Mt. 13. 13, 14.

^u Mt. 3. 2, note.

^v *Parables* (N. T.). vs. 2-14; Mt. 24. 32, 33. (Mt. 5. 13-16; Lk. 21. 29-31.)

39 And they caught him, and cast him out of the vineyard, and slew him.

40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41 ^wThey say unto him, He will miserably destroy those wicked men, and will let out ^xhis vineyard unto other husbandmen, which shall render him the fruits in their seasons.

42 Jesus saith unto them, Did ye never ^yread in the scriptures, The ^zstone which the builders ^arejected, the same is become the head of the corner: this is the ^bLord's doing, and it is marvellous in our eyes?

43 Therefore say I unto ^cyou, The ^dkingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

44 ^eAnd whosoever shall fall on this ^fstone shall be broken: but on whomsoever it shall fall, it will grind him to powder. *Day 2*

45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

46 But when they sought to lay hands on him, they ^gfeared the multitude, because they took him for a prophet.

CHAPTER 22.

Parable of the marriage feast (Lk. 14. 16-24).

AND Jesus answered and spake unto them again by ^hparables, and said,

2 The ⁱkingdom of heaven is ^jlike unto a certain king, which made a marriage for his son,

3 And sent forth his servants to call them that were bidden to the wedding: and they would not come.

4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and ^kmy fatlings are killed, and all things are ready: come unto the marriage.

5 But they made light of ^lit, and went their ways, one to his farm, another to his merchandise:

from the official representatives of the nation, He was soon to hear the multitude shout: "Crucify Him."

¹ Note that Matthew here as in verse 31 uses the larger word, kingdom of God. (Cf. Mt. 6. 33, note.) The kingdom of heaven (Mt. 3. 2, note; 1 Cor. 15. 24, summary) will yet be set up. Meantime the kingdom of God and His righteousness is taken from Israel nationally and given to the Gentiles (Rom. 9. 30-33)

² Christ as the "Stone" is revealed in a threefold way: (1) To Israel Christ,

6 And the remnant took his servants, and entreated *them* spitefully, and slew *them*.

7 But when the king heard *thereof*, he was wroth: and he sent forth his armies, and destroyed those murderers, and ^aburned up their city.

8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

9 ^bGo ye therefore into the highways, and as many as ye shall find, bid to the marriage.

10 So those servants went out into the highways, and gathered together all as many as they found, ^cboth bad and good: and the wedding was furnished with guests.

11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was ^dspeechless.

13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into ^eouter darkness; there shall be weeping and gnashing of teeth.

14 For ^fmany are called, but few are chosen.

Jesus answers the Herodians (Mk. 12. 13-17; Lk. 20. 20-26).

15 ^gThen went the Pharisees, and took counsel how they might entangle him in *his* talk.

16 And they sent out unto him their disciples with the ^hHerodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any *man*: for thou regardest not the person of men.

17 Tell us therefore, What think-est thou? Is it lawful to give ⁱtribute unto Cæsar, or not?

18 But Jesus perceived their wickedness, and said, Why ^jtempt ye me, ye hypocrites?

19 Shew me the tribute money. And they brought unto him a penny.

20 And he said unto them, Whose

A.D. 33.

^a Fulfilled as to Jerusalem A.D. 70. Lk. 21.20-24.

^b The world-wide call. Mt. 28.16-20; Rev. 22.17.

^c Acts 28.28.

^d Mt. 13.47.

^e Rom. 10.1-3; *contra*, Phil. 3.7-9.

^f Rom. 3.19.

^g Mt. 13.40-43, 49, 50.

^h Mt. 20.16; Isa. 65. 2; Mt. 23.37; Rom. 8.30.

ⁱ In the different classes, vs. 15-40, Jesus meets representatives of all Israel, Pharisees, Sadducees, Herodians (Mt. 3.7, *note*). For them, silenced but unrepentant, no message is left but "woe" (Mt. 23).

^j Cf. Mk. 8.15.

^k Cf. Mt. 17.24-27.

^l *Temptation*. Mt. 26.41. (Gen. 3.1; Jas. 1.14.)

^m 1 Pet. 2.13-17.

ⁿ 1 Cor. 3.23; 12.27; 2 Cor. 6.15.

^o *Resurrection*. vs. 23.28-31; Mt. 27.52, 53. (Job 19. 25; 1 Cor. 15.52.)

^p Deut. 25.5.

^q 1 Tim. 1.4, 7; 6.4; 2 Tim. 2.24-26.

^r Or, *ye deceive yourselves*, etc. Jesus' answer gives the three incapacities of the rationalist: self-deception (Rom. 1.21, 22); ignorance of the spiritual content of Scripture (Acts 13.7); disbelief in the intervention of divine power (2 Pet. 3.5-9).

^s Mt. 27.52, 53.

^t Heb. 1.4, *note*

^u *Inspiration*. vs. 31, 32; Mt. 24; 15, 37-39. (Ex. 4. 15; Rev. 22.19.)

^v Ex. 3.6.

is this image and superscription?

21 They say unto him, Cæsar's. Then saith he unto them, ^wRender therefore unto Cæsar the things which are Cæsar's; and unto ^xGod the things that are God's.

22 When they had heard *these words*, they marvelled, and left him, and went their way.

Jesus answers the Sadducees (Mk. 12. 18-27; Lk. 20. 27-38).

23 The same day came to him the Sadducees, which say that there is no ^yresurrection, and asked him,

24 Saying, Master, Moses said, ^zIf a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25 ^{aa}Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

26 Likewise the second also, and the third, unto the seventh.

27 And last of all the woman died also.

28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

29 Jesus answered and said unto them, ^{ab}Ye do err, not knowing the scriptures, nor the power of God.

30 For in the ^{ac}resurrection they neither marry, nor are given in marriage, but are ^{ad}as the angels of God in heaven.

31 But as touching the resurrection of the dead, have ye not read ^{ae}that which was spoken unto you by God, saying,

32 ^{af}"I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

33 And when the multitude heard *this*, they were astonished at his doctrine.

Jesus answers the Pharisees (Mk. 12. 28-34. Cf. Lk. 10. 25-28).

34 But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

coming not as a splendid monarch but in the form of a servant, is a stumbling-stone and rock of offence (Isa. 8. 14, 15; Rom. 9. 32, 33; 1 Cor. 1. 23; 1 Pet. 2. 8); (2) to the *church*, Christ is the foundation-stone and the head of the corner (1 Cor. 3. 11; Eph. 2. 20-22; 1 Pet. 2. 4, 5); (3) to the Gentile world-powers (see "Gentiles," Lk. 21. 24; Rev. 16. 19) He is to be the smiting-stone of destruction (Dan. 2. 34). Israel stumbled over Christ; the church is built *upon* Christ; Gentile world-dominion will be broken *by* Christ. (See "Armageddon," Rev. 16. 14; 19. 19.)

35 Then one of them, *which was* a lawyer, asked *him a question*, tempting him, and saying,

36 Master, which is the *great* commandment in the law?

37 Jesus said unto him, Thou shalt *love* the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second *is* like unto it, /Thou shalt love thy neighbour as thyself.

40 On these two commandments hang *all* the law and the prophets.

Jesus questions the Pharisees (Mk. 12. 35-37; Lk. 20. 41-44).

41 While the Pharisees were gathered together, Jesus *asked* them, 42 Saying, What think ye of Christ? whose son is he? They say unto him, *The son of David*.

43 He saith unto them, How then doth David *in* spirit call him Lord, saying,

44 *The LORD* said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

45 If David then call him Lord, how is he his son?

46 And no man was able to answer him a word, neither durst any *man* from that day forth ask him any more *questions*.

CHAPTER 23.

The marks of a Pharisee (Mk. 12. 38-40; Lk. 20. 45-47).

THEN spake Jesus to the multitude, and to his disciples,

2 Saying, The scribes and the Pharisees *'sit in Moses' seat*:

3 All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not.

4 For *they* bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers.

5 But all their works they do for to *'be seen of men*: they make broad their *'phylacteries*, and enlarge the borders of their garments,

6 And love the uppermost rooms at feasts, and the chief seats in the synagogues,

A.D. 33.

^a Cf. Lk. 10. 25.

^b Cf. Lk. 10. 27.

^c *Law (of Moses)* vs. 36-39. Lk. 1. 6. (Ex. 19. 1; Gal. 3. 1-29.)

^d Deut. 6. 5; Rom. 3. 19; Gal. 3. 10.

^e *Jehovah.* Deut. 6. 5.

^f Lev. 19. 18. Cf. Lk. 10. 29-37; Rom. 7. 14, 15.

^g Mt. 7. 12; Rom. 13. 8-10.

^h Cf. Mt. 21. 24; John 19. 7. Jesus question is not personal but doctrinal: "Whose son is the Messiah?" Cf. Acts. 2. 25-36; Rom. 1. 3, 4.

ⁱ *Lit. in the spirit.* Cf. Mk. 12. 36; Acts 2. 30.

^j *Holy Spirit.* Mt. 28. 19. (Mt. 1. 18; Acts 2. 4.)

^k *Psa.* 110. 1.

^l Cf. Ezra 7. 6, 25, 26. Jesus' disciples were to honour the law, but not the hypocritical teachers of it.

^m Cf. Mt. 11. 29, 30; Acts 15. 10; Gal. 5. 1; Col. 2. 16.

ⁿ Mt. 6. 1, 2, 5, 16.

^o Passages of Scripture enclosed in a small case, bound upon arm or forehead, Deut. 6. 8.

^p *Gr. teacher.*

^q *i.e. authoritative teacher.*

^r *Lit. Neither may ye be called leaders, because your leader is Christ.*

^s The best MSS. omit v. 14.

^t *condemnation.*

^u Acts 2. 10.

^v *Gehenna.* Mt. 5. 22, note.

^w Mt. 15. 14; Mal. 2. 8.

^x Or, *bound*; also v. 18, "guilty."

^y *Sanctify, holy (things).* vs. 17-19; Mt. 27. 53. (Mt. 4. 5; Rev. 22. 11.)

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8 But be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren.

9 And call no *man* your Father upon the earth: for one is your Father, which is in heaven.

10 Neither be ye called masters: for one is your Master, *even* Christ.

11 But he that is greatest among you shall be your servant.

12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

Jesus denounces woe upon the Pharisees (Mk. 12. 38-40; Lk. 20. 47).

13 But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *your-selves*, neither suffer ye them that are entering to go in.

14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater *'dam-nation*.

15 Woe unto you, scribes and Pharisees, hypocrites! for ye *'com-press* sea and land to make one proselyte, and when he is made, ye make him twofold more the child of *'hell* than yourselves.

16 Woe unto you, ye *'blind* guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a *'debt-or*!

17 Ye fools and blind: for whether is greater, the gold, or the temple that *'sanctifieth* the gold?

18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

19 Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

¹ Gr. *nomikos*, "of the law"; occurs also, Lk. 7. 30; 10. 25; 11. 45, 46, 52; 14. 3; Tit. 3. 13. Except in the last instance, "lawyer" is another name for "scribe" (Mt. 2. 4, note). In Tit. 3. 13 the term has the modern meaning.

22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay ^atithe of mint and anise and cummin, and have omitted the ^bweightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

24 Ye blind guides, which strain at a gnat, and swallow a camel.

25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the ^coutside of the cup and of the platter, but within they are full of extortion and excess.

26 Thou blind Pharisee, cleanse first that *which* is within the cup and platter, that the outside of them may be clean also.

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto ^dwhited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and ^einiquity.

29 Woe unto you, scribes and Pharisees, hypocrites! because ye ^fbuild the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witnesses unto yourselves, that ye are the ^gchildren of them which killed the prophets.

32 Fill ye up then the measure of your fathers.

33 Ye serpents, ye generation of vipers, how can ye escape the ^hdamnation of hell?

34 Wherefore, behold, I ⁱsend unto you prophets, and wise men, and scribes: and *some* of them ye shall ^jkill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city:

A.D. 33.

^a Lk. 11. 42; 18. 12.^b 1 Sam. 15. 22; Isa. 1. 11-17.^c strain out.^d Mk. 7. 4, 8, 9; Lk. 11. 39, 40.^e Lk. 11. 44; Acts 23. 3; Phil. 3. 4-6.^f Lit. Lawlessness. Rom. 3. 23, note.^g Dan. 9. 5-8; Lk. 11. 47, 48.^h Acts 7. 51, 52.ⁱ condemnation.^j v. 15, ref.^k The Jews' treatment of the apostles is proved, vs. 31-33.^l John 16. 2; Acts 5. 40; 7. 54-60.^m Rev. 18. 24.ⁿ Jesus' confirmation of Gen. 4. 8-10. Cf. Heb. 12. 24.^o 2 Chr. 24. 20-22.^p Rev. 18. 21-24. It is the way also of history: judgment falls upon one generation for the sins of centuries. The prediction was fulfilled in the destruction of Jerusalem, A.D. 70.^q Lk. 13. 34, 35; 19. 41, 42.^r Mt. 11. 28-30; John 10. 30.^s Kingdom (N.T.). vs. 37-39. Mt. 24. 29-51. (Lk. 1. 31-33; 1 Cor. 15. 24.)^t Christ (Second Advent). Mt. 24. 27-30. (Deut. 30. 3; Acts 1. 9-11.)^u Jesus leaves that which He abandons to judgment. See Mk. 8. 21, 23, note, in the light of Mt. 11. 21, 22. Cf. Rev. 18. 4.^v 1 Ki. 9. 7-9; Psa. 79. 1; Isa. 64. 11; Lk. 19. 44.^w Mk. 13. 3-37; Lk. 21. 7-37.^x Lk. 17. 20-37.^y v. 30; 2 Pet. 3. 4.^z consummation of the age.

35 That upon you may come ^mall the righteous blood shed upon the earth, from the blood of righteous ⁿAbel unto the blood of ^oZacharias son of Barachias, whom ye slew between the temple and the altar.

36 Verily I say unto you, All these things shall ^pcome upon this generation.

The lament over Jerusalem (Lk. 13. 34, 35).

37 O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would ^qI have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

38 Behold, your house is left unto you desolate.

39 For I say unto you, Ye shall not see me henceforth, ^rtill ye shall say, 'Blessed is he that cometh in the name of the Lord.'

CHAPTER 24.

The Olivet discourse: (1) destruction of the temple foretold (Mk. 13. 1, 2; Lk. 21. 5, 6).

AND Jesus went out, and ^ddeparted from the temple: and his disciples came to *him* for to shew him the buildings of the temple.

2 And Jesus said unto them, See ye not all these things? verily I say unto you, ^eThere shall not be left here one stone upon another, that shall not be thrown down.

The Olivet discourse: (2) the threefold question (Mk. 13. 3, 4; Lk. 21. 7).

3 And ^fas he sat upon the mount of Olives, the disciples came unto him privately, saying, ^gTell us, ^hwhen shall these things be? and what *shall* be the sign of thy ⁱcoming, and of the ^jend of the world?

The Olivet discourse: (3) the course of this age (Mk. 13. 5-13; Lk. 21. 8-19).

4 And Jesus answered and said

¹ The three "untils" of Israel's blessing: (1) Israel must say, "Blessed is He" (Mt. 23. 39; cf. Rom. 10. 3, 4). (2) Gentile world-power must run its course (Lk. 21. 24; Dan. 2. 34, 35). (3) The elect number of the Gentiles must be brought in. Then "the Deliverer shall come out of Zion," etc. (Rom. 11. 25-27).

² Mt. 24. with Lk. 21. 20-24 answers the threefold question. The order is as follows: "When shall these things be?"—i.e. destruction of the temple and city.

unto them, Take heed that no man deceive you.

5 For many shall come in my name, saying, I am Christ; and shall deceive many.

6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.

7 For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places.

8 All these are the beginning of sorrows.

9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall rise, and shall deceive many.

12 And because iniquity shall abound, the love of many shall wax cold.

13 But he that shall endure unto the end, the same shall be saved.

14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

A.D. 33.

a v. 24; John 5.43;

1 John 2.18.

b Rev. 6.2-4.

c Hag. 2.22.

d Rev. 6.5, 6.

e Rev. 6.12.

f Mt. 10.17, 18.

g Dan. 12.10.

h 2 Pet. 2.1; Rev.

13.11; 19.20.

i i.e. lawlessness.

j Sin. Rom. 3.23,

note.

k 2 Thes. 2.3, 4;

2 Tim. 3.1.

l Gospel. Mt. 26.

13. (Gen. 12.1-3;

Rev. 14.6.)

m Mt. 3.2, note.

n *oikoumene* =

inhabited earth.

(Lk. 2.1.)

o The Beast.

John 5.43. (Dan.

7.8; Rev. 19.20.)

p Inspiration,

vs. 15, 37-39; Mt.

26.54. (Ex. 4.15;

Rev. 22.19.)

q Dan. 9.27; 11.31;

12.11.

r Tribulation

(the great).

vs. 21, 22; Rev. 3.

10. (Psa. 2.5;

Rev. 7.14.)

s i.e. earth.

t Isa. 65.8, 9; Dan.

9.27; Zech. 13.8,

9; Rev. 12.6-17.

The Olivet discourse: (4) the great tribulation (Mk. 13. 14-23).

15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand.)

16 Then let them which be in Judaea flee into the mountains:

17 Let him which is on the house-top not come down to take any thing out of his house:

18 Neither let him which is in the field return back to take his clothes.

19 And woe unto them that are with child, and to them that give suck in those days!

20 But pray ye that your flight be not in the winter, neither on the sabbath day:

21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

23 Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.

24 For there shall arise false Christs, and false prophets, and

Answer, Lk. 21. 20-24. Second and third questions: "And what shall be the sign of thy coming, and of the end of the age?" Answer, Mt. 24. 4-33. Verses 4 to 14 have a double interpretation: They give (1) the character of the age—wars, international conflicts, famines, pestilences, persecutions, and false Christs (cf. Dan. 9. 26). This is not the description of a converted world. (2) But the same answer (vs. 4-14) applies in a specific way to the end of the age, viz. Daniel's seventieth week (Dan. 9. 24-27, note 2). All that has characterized the age gathers into awful intensity at the end. Verse 14 has specific reference to the proclamation of the good news that the kingdom is again "at hand" by the Jewish remnant (Isa. 1. 9; Rev. 14. 6, 7; Rom. 11. 5, note). Verse 15 gives the sign of the abomination (Dan. 9. 27, note)—the "man of sin," or "Beast" (2 Thes. 2. 3-8; Dan. 9. 27; 12. 11; Rev. 13. 4-7).

This introduces the great tribulation (Psa. 2. 5; Rev. 7. 14, note), which runs its awful course of three and a half years, culminating in the battle of Rev. 19. 19-21, note, at which time Christ becomes the smiting Stone of Dan. 2. 34. The detail of this period (vs. 15-28) is: (1) The abomination in the holy place (v. 15); (2) the warning (vs. 16-20) to believing Jews who will then be in Jerusalem; (3) the great tribulation, with renewed warning as to false Christs (vs. 21-26); (4) the sudden smiting of the Gentile world-power (vs. 27, 28); (5) the glorious appearing of the Lord, visible to all nations, and the regathering of Israel (vs. 29-31); (6) the sign of the fig-tree (vs. 32, 33); (7) warnings, applicable to this present age over which these events are ever impending (vs. 34-51; Phil. 4. 5). Careful study of Dan. 2., 7., 9., and Rev. 13. will make the interpretation clear. See, also, "Remnant" (Isa. 1. 9; Rom. 11. 5).

1 Cf. Lk. 21. 20-24. The passage in Luke refers in express terms to a destruction of Jerusalem which was fulfilled by Titus, A.D. 70: the passage in Matthew to a future crisis in Jerusalem after the manifestation of the "abomination." See "Beast" (Dan. 7. 8; Rev. 19. 20); and "Armageddon" (Rev. 16. 14; 19. 17). As the circumstances in both cases will be similar, so are the warnings. In the former case Jerusalem was destroyed; in the latter it will be delivered by divine interposition.

shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect.

25 Behold, I have told you before.

26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is* in the secret chambers; believe *it* not.

The Olivet discourse: (5) the return of the King in glory (Mk. 13. 24-37; Lk. 21. 25-36).

27 For as the lightning cometh out of the east, and shineth even unto the west; *so* shall also the coming of the Son of man be.

28 For wheresoever the *carcase* is, there will the eagles be gathered together.

29 Immediately after the tribulation of *those* days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see *the* Son of man coming in the clouds of heaven with power and great glory.

31 And he shall *send* his *angels* with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

Parable of the fig tree (Mk. 13. 28, 29; Lk. 21. 29-31).

32 Now learn a *parable* of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:

33 So likewise ye, when ye shall *see* all these things, know that *it* is near, *even* at the doors.

34 Verily I say unto you, *This* generation shall not pass, till all these things be fulfilled.

35 *Heaven* and earth shall pass away, but my words shall not pass away.

36 But of that day and hour

A.D. 33.

a Isa. 30. 30; 1 Thes. 5. 1-3.

b Gen. 7. 11; Lk. 17. 26, 27; 1 Thes. 5. 3; 2 Pet. 2. 5; 3. 6.

c Also vs. 37, 39, 44. See Mt. 8. 20, note.

d *Armageddon* (battle of). Rev. 19. 17. (Rev. 16. 14; 19. 21.)

e Day of Jehovah. vs. 29-31; Mt. 25. 31-46. (Isa. 2. 10-22; Rev. 19. 11-21.)

f Christ (Second Advent). Mt. 24. 36-50. (Deut. 30. 3; Acts 1. 9-11.)

g Psa. 50. 4, 5; Mt. 13. 41.

h Heb. 1. 4, note.

i Israel (prophets). Lk. 1. 31-33. (Gen. 12. 2-3; Rom. 11. 26.)

j Parables (N. T.). vs. 32, 33; Mt. 25. 1-13. (Mt. 5. 13-16; Lk. 21. 29-31.)

k v. 15; 1 Thes. 5. 1-5.

l Or, *he*.

m Mt. 12. 45; 23. 35, 36.

n Psa. 119. 89, 160; 138. 2; Isa. 51. 6; Mt. 5. 18; 1 Pet. 1. 23, 25.

o vs. 42, 44; Acts 1. 7.

p Gen. 6. 5-8; 1 Pet. 3. 20.

q Christ (Second Advent). vs. 36-50; Mt. 25. 31-46. (Deut. 30. 3; Acts 1. 9-11.)

r Mt. 25. 13; Rev. 3. 3.

s on what day.

t Mt. 25. 10; Lk. 12. 35-40, 43; 21. 34-36.

u Lk. 12. 42-46;

1 Cor. 4. 2. It is faithfulness, not ability, in the Lord's service that is first approved by Him.

v John 21. 15;

1 Pet. 5. 2.

w Heb. 10. 37; 2 Pet. 3. 4, 9; Rev. 22. 7, 12, 20.

x Kingdom (N. T.). vs. 29-51; Mt. 25. 31-46. (Lk. 1. 31-33; 1 Cor. 15. 24.)

y Mt. 7. 21-23; 25. 3, 11, 12; 2 Pet. 2. 20-22.

o knoweth no *man*, no, not the *angels* of heaven, but my Father only.

37 But as the *days* of *Noe* were, *so* shall also the coming of the Son of man be.

38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that *Noe* entered into the ark,

39 And knew not until the flood came, and took them all away; *so* shall also the coming of the Son of man be.

40 Then shall two be in the field; the one shall be taken, and the other left.

41 Two women shall be grinding at the mill; the one shall be taken, and the other left.

42 Watch therefore: for ye know not what hour your Lord doth come.

43 But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

46 Blessed is that servant, whom his lord when he cometh shall find so doing.

47 Verily I say unto you, That he shall make him ruler over all his goods.

48 But and if that evil servant shall say in his heart, "My lord delayeth his coming;

49 And shall begin to smite his fellow-servants, and to eat and drink with the drunken;

50 The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,

51 And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

¹ Gr. *genea*, the primary definition of which is, "race, kind, family, stock, breed." (So all lexicons.) That the word is used in this sense here is sure because none of "these things," i.e. the world-wide preaching of the kingdom, the great tribulation, the return of the Lord in visible glory, and the regathering of the elect, occurred at the destruction of Jerusalem by Titus, A.D. 70. The promise is, therefore, that the generation—nation, or family of Israel—will be preserved unto "these things"; a promise wonderfully fulfilled to this day.

CHAPTER 25.

The Olivet discourse: (6) the Lord's return tests the real state of the kingdom in mystery.

THEN ¹shall the kingdom of ²heaven be ³likened unto ten ⁴virgins, which took their lamps, and went forth to meet the bridegroom.

2 And five of them were ⁵wise, and five ⁶were ⁷foolish.

3 They that were foolish took their lamps, and took no oil with them:

4 But the wise took oil in their vessels with their lamps.

5 While the bridegroom tarried, they all slumbered and slept.

6 And at ⁸midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oil; for our lamps are ⁹gone out.

9 But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

10 And while they went to buy, the bridegroom came; and they that were ¹¹ready went in with him to the marriage: and the door was shut.

11 Afterward ¹²came also the other virgins, saying, Lord, Lord, ¹³open to us.

12 But he answered and said, Verily I say unto you, I know you not.

13 Watch therefore, for ye ¹⁴know neither the day nor the hour wherein the ¹⁵Son of man cometh.

The Olivet discourse: (7) the Lord's return tests the servants.

14 For ¹⁵the kingdom of heaven is as a man travelling into a far country, who called his own ser-

A.D. 33.

a Mt.3.2, note.

b Parables

(N.T.). vs.

1-13, 14-30;

Mk.2.21.

(Mt.5.13-16;

Lk.21.29-31.)

c Mt.7.24,25;

Deut.32.29.

d Mt.7.26,27;

22.11; Lk.12.

20,21.

e going out.

f Mt.24.44;

Col.1.12-14.

g Lk.13.25-30.

h Mt.24.36,42.

i Also v.31;

Mt.8.20,

note.

j Omit the itali-

cized words.

k Lk.19.12-27;

1 Tim.6.20.

l Lk.12.48;

Rom.12.6-8;

1 Cor.12.7.

m Eph.5.16;

1 Tim.4.13;

2 Pet.1.5-8.

n Prov.26.15;

1 Pet.4.10;

2 Pet.1.9-12.

o Rom.14.

10-12;

2 Cor.5.10.

p The Lord's

commendation

may be

earned by the

weakest of

His servants;

it is given

for faithful

service.

q Lk.16.10-12;

1 Cor.4.2;

2 Tim.4.7,8.

r The same

commendation

is gained

by the ser-

vant with two

talents as by

him with five;

he was equal-

ly faithful

though his

gift was less.

s Psa.16.11;

Zeph.3.17;

John 15.10,11;

Heb.12.1,2.

t Mt.20.11,12;

Mal.1.13.

u Cf.1 John 5.3.

v Mt.22.12,

13; 24.48-50.

vants, and delivered unto them his ¹⁶goods.

15 And unto one he gave five talents, to another two, and to another one; to every man ¹⁷according to his several ability; and straightway took his journey.

16 Then he that had received the five talents went and ¹⁸traded with the same, and made ¹⁹them other five talents.

17 And likewise he that ²⁰had received two, he also gained other two.

18 But he that had received one went and digged in the earth, and ²¹hid his lord's money.

19 After a long time the lord of those servants cometh, and ²²reckoneth with them.

20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

21 His lord said unto him, ²³Well done, ²⁴thou good and faithful servant: thou hast been ²⁵faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

23 His lord said unto him, ²⁶Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the ²⁷joy of thy lord.

24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an ²⁸hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

25 And I was afraid, and went and hid thy talent in the earth: lo, ²⁹there thou hast ³⁰that is thine.

26 His lord answered and said unto him, ³¹Thou ³²wicked and sloth-

¹ This part of the Olivet discourse goes beyond the "sign" questions of the disciples (Mt. 24. 3), and presents our Lord's return in three aspects: (1) As testing profession, vs. 1-13; (2) as testing service, vs. 14-30; (3) as testing the Gentile nations, vs. 31-46.

² The kingdom of heaven here is the sphere of profession, as in Mt. 13. All alike have lamps, but two facts fix the real status of the foolish virgins: They "took no oil," and the Lord said, "I know you not." Oil is the symbol of the Holy Spirit, and "If any man have not the spirit of Christ, he is none of his" (Rom. 8. 9). Nor could the Lord say to any believer, however unspiritual, "I know you not."

ful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

27 Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury.

28 Take therefore the talent from him, and give *it* unto him which hath ten talents.

29 For unto *every* one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even *that* which he hath.

30 And *cast* ye the unprofitable servant into *outer* darkness: there shall be weeping and gnashing of teeth.

The Olivet discourse: (8) the Lord's return tests the Gentile nations. (Cf. Joel 3, 11-16.)

31 When the Son of man shall *come in his glory*, and all the *holy angels with him*, *then shall he sit upon the throne of his glory*:

32 *And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:*

33 And he shall set the *sheep* on his right hand, but the *goats* on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the *kingdom* prepared for you from the foundation of the *world*:

35 For I was an *hungred*, and ye gave me meat: I was *thirsty*, and ye gave me drink: I was a *stranger*, and ye took me in:

36 Naked, and ye clothed me: I was *sick*, and ye visited me: I was in *prison*, and ye came unto me.

37 Then shall the *righteous* answer him, saying, Lord, when saw we thee an *hungred*, and fed thee? or *thirsty*, and gave thee drink?

38 When saw we thee a stranger,

A.D. 33.

a Mt. 13. 12; Lk. 19.

26; John 15. 2.

b Lk. 8. 18, last clause.

c Mt. 7. 21-23.

d the outer darkness.

e Christ (Second Advent).

13. 24-27. (Deut.

30. 3; Acts 1. 9-11.)

f Sanctify, holy (persons)

(N.T.). Mk. 6. 20.

(Mt. 4. 5; Rev. 22. 11.)

g Heb. 1. 4, note.

h Day of Jehovah.

vs. 31-46; Acts

2. 19, 20. (Isa. 2.

10-22; Rev. 19. 11-21.)

i Psa. 96. 13; John

5. 28, 29; Rev. 20. 11-15.

j Psa. 79. 13; 100. 3;

Ezk. 20. 38; 34. 17,

22, 31; John 10. 11.

k Zech. 10. 3.

l Mt. 3. 2, note.

m i.e. earth.

n Mt. 10. 40; Heb.

11. 37, 38.

o Rom. 10. 10, note.

p Mt. 10. 40-42; Acts

9. 2, 4, 5.

q Mt. 7. 23.

r Satan, Gr. diabolos, accuser.

Mk. 1. 13.

(Gen. 3. 1; Rev. 20. 10.)

s vs. 35, 40, 45, refs.

t Prov. 14. 31;

Zech. 2. 8.

u Kingdom

(N.T.). vs. 31-46;

Acts 1. 6, 7. (Lk.

1. 31-33; 1 Cor. 15. 24.)

v Judgments (the seven).

Lk. 14. 14. (2 Sam. 7.

14; Rev. 20. 12.)

w "Eternal and

"everlasting" are the same word.

x Day of destruction.

2 Thes. 1. 7-10. (Job 21.

30; Rev. 20. 11-15.)

y Life (eternal).

Lk. 10. 25. (Mt. 7.

14; Rev. 22. 19.)

and took *thee* in? or naked, and clothed *thee*?

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the *least* of these my brethren, ye have done *it* unto me.

41 Then shall he say also unto them on the left hand, *Depart* from me, ye cursed, into everlasting fire, prepared for the *devil* and his *angels*:

42 For I was an *hungred*, and ye gave me no meat: I was *thirsty*, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an *hungred*, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, *Inasmuch* as ye did *it* not to one of the least of these, ye did *it* not to me.

46 *And these shall go away into everlasting punishment: but the righteous into life eternal.*

CHAPTER 26.

The Jewish authorities consult to put Jesus to death (Mk. 14. 1, 2; Lk. 22. 1, 2).

AND it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

2 Ye know that after two days is *the feast* of the passover, and the Son of man is betrayed to be crucified.

3 Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,

¹ This judgment is to be distinguished from the judgment of the great white throne. Here there is no resurrection; the persons judged are living nations; no books are opened; three classes are present, sheep, goats, brethren; the time is at the return of Christ (v. 31); and the scene is on the earth. All these particulars are in contrast with Rev. 20. 11-15. The test in this judgment is the treatment accorded by the nations to those whom Christ here calls "my brethren." These "brethren" are the Jewish Remnant who will have preached the Gospel of the kingdom to all nations during the tribulation. See "Remnant" (Isa. 1. 9; Rom. 11. 5). The test in Rev. 20. 11-15, is the possession of eternal life. See, for the other six judgments, John 12. 31, note; 1 Cor. 11. 31, note; 2 Cor. 5. 10, note; Ezk. 20. 37, note; Jude 6, note; Rev. 20. 12, note.

4 And ^aconsulted that they might take Jesus by subtilty, and kill him.

5 But they said, Not on the feast day, lest there be an ^buproar among the people.

Jesus anointed by Mary of Bethany (Mk. 14. 3-9; John 12. 1-8).

6 Now when Jesus was in ^cBethany, in the house of Simon the ^dleper,

7 There came unto him a ^ewoman having an alabaster box of very precious ointment, and poured it on his ^fhead, as he sat *at meat*.

8 But when his disciples saw it, they had indignation, saying, To what purpose is this waste?

9 For this ointment might have been sold for much, and given to the poor.

10 When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

11 For ye have the poor always with you; but ^gme ye have not always.

12 For in that she hath poured this ointment on my body, she did it ^hfor my ⁱburial.

13 Verily I say unto you, Where-soever this ^jgospel shall be preached in the whole ^kworld, *there* shall also this, that this woman hath done, be told for a memorial of her.

Judas Iscariot sells the Lord (Mk. 14. 10, 11; Lk. 22. 3-6).

14 Then one of the twelve, called Judas Iscariot, went unto the chief priests,

15 And said *unto them*, What will ye give me, and I will deliver him unto you? And they covenanted with him for ^lthirty pieces of silver.

A.D. 33.

a John 11.47; Acts 4.25-28.

b Mt.21.26; Mk.14.2.

c Mk.14.3; John 12.1-8.

d Mk.16.9; Lk.15.2.

e i.e. Mary of Bethany.

f Lk.5.34,35; John 16.28.

g Supply to prepare me.

h Mt.16.21-23; Mk.16.1.

i Gospel. Mk. 1.1,14,15. (Gen.12.1-3; Rev.14.6.)

j i.e. earth.

k Zech.11.12, 13.

l Lk.9.51; John 8.20; 16.32.

m John 6.70, 71; 13.21.

n Ps.41.9; 55.12-14; John 13.18, 26.

o Mk.9.12; Lk.24.25-27, 44-46; John 19.28.

p John 17.12; Acts 1.25.

16 And from that time he sought opportunity to betray him.

The preparation of the passover (Mk. 14. 12-16; Lk. 22. 7-13).

17 Now the first *day* of the *feast* of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to *eat the passover*?

18 And he said, Go into the city to such a man, and say unto him, The Master saith, ^qMy time is at hand; I will keep the passover at thy house with my disciples.

19 And the disciples did as Jesus had appointed them; and they made ready the passover.

The last passover (Mk. 14. 17-21; Lk. 22. 14-20, 24-30).

20 Now when the even was come, he ^rsat down with the twelve.

(Here read John 13: 2-30.)

21 And as they did eat, he said, Verily I say unto you, that one of you shall ^sbetray me.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23 And he answered and said, He that ^tdippeth *his* hand with me in the dish, the same shall betray me.

24 The Son of man goeth as it is ^uwritten of him: but woe unto that man by whom the Son of man is betrayed! ^vIt had been good for that man if he had not been born.

25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

Jesus institutes the Lord's Supper (Mk. 14. 22-25; Lk. 22. 17-20; 1 Cor. 11. 23-25).

26 And as they were eating, Je-

¹ No contradiction of John 12. 3 is implied. The ordinary anointing of hospital-ity and honour was of the feet (Lk. 7. 38) and head (Lk. 7. 46). But Mary of Bethany, who alone of our Lord's disciples had comprehended His thrice repeated announcement of His coming death and resurrection, invested the anointing with the deeper meaning of the preparation of His body for burying. Mary of Bethany was not among the women who went to the sepulchre with intent to embalm the body of Jesus.

² The order of events on the night of the Passover supper appears to have been: (1) The taking by our Lord and the disciples of their places at the table; (2) the contention who should be greatest; (3) the feet-washing; (4) the identification of Judas as the traitor; (5) the withdrawal of Judas; (6) the institution of the supper; (7) the words of Jesus while still in the room (Mt. 26. 26-29; Lk. 22. 35-38; John 13. 31-35; Lk. 1. 31); (8) the words of Jesus between the room and the garden (Mt. 26. 31-35; Mk. 14. 26-31; John 15. 16., 17.); it seems probable that the high-priestly prayer (John 17.) was uttered after they reached the garden; (9) the agony in the garden; (10) the betrayal and arrest; (11) Jesus before Caiaphas; Peter's denial.

sus ^atook bread, and ^bblessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my ^cbody.

27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

28 For this is my ^dblood of the ^enew ^ftestament, which is shed for many for the ^gremission of ^hsins.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's ⁱkingdom.

(Here read John 14. 1-31.)

Jesus foretells Peter's denial (Mk. 14. 26-31; Lk. 22. 31-34; John 13. 36-38).

30 And when they had sung an ^jhymn, they went out into the mount of Olives.

(Here read John 15., 16., 17.)

31 Then saith Jesus unto them, ^kAll ye shall be offended because of me this night: for it is written, I will ^lsmite the ^mshepherd, and the sheep of the flock shall be scattered abroad.

32 But after I am risen again, I will go before you into Galilee.

33 Peter answered and said unto him, Though ⁿall ^omen shall be offended because of thee, yet will I never be offended.

34 Jesus said unto him, Verily I say unto thee, That this night, before the ^pcock crow, thou shalt deny me thrice.

A.D. 33.

^a Mk. 14.22-25;

Lk. 22.19, 20.

^b 1 Cor. 10.16.

^c 1 Cor. 11.23-

29; 1 Pet. 2.24.

^d Sacrifice

(of Christ).

John 1.29.

(Gen. 4.4;

Heb. 10.18.)

^e Covenant

(new). Mk.

14.24. (Isa. 61.

8. Heb. 8.8-12.)

^f covenant.

^g Forgiveness.

(Lev. 4.20.)

^h Sir. Rom.

3.23, note.

ⁱ Mt. 3.2, note.

^j Mk. 14.26.

^k Mk. 14.27.

^l Zech. 13.7.

^m Christ (First

Advent). Mt.

27.9, 10. (Gen.

3.15; Acts 1.9.)

ⁿ Mk. 14.29-31;

Lk. 22.31-34;

John 13.36-38.

^o Mk. 13.35;

John 18.27.

^p Mk. 14.32-42;

Lk. 22.40-46;

John 18.1.

^q Isa. 53.3;

Lam. 1.12;

John 12.27.

^r Bible prayers

(N.T.). Mt. 27.

46. (Mt. 6.9;

Rev. 22.20.)

^s Gen. 22.6-8;

Heb. 5.7.

^t Psal. 40.8.

^u Temptation.

Lk. 8.13.

(Gen. 3.1;

Jas. 1.14.)

^v Psal. 103.

14-16; Rom.

7.15; 8.23;

Gal. 5.17.

35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

Jesus' agony in the Garden (Mk. 14. 32-42; Lk. 22. 39-46; John 18. 1).

36 Then ^wcometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

37 And he took with him Peter and the two sons of Zebedee, and began to be ^xsorrowful and very heavy.

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

The first prayer (Mk. 14. 35; Lk. 22. 41, 42).

39 And he went a little farther, and fell on his face, and ^yprayed, saying, O my Father, if it be possible, let this ^zcup pass from me: nevertheless not as I will, ^{aa}but as thou wilt.

The sleeping disciples (Mk. 14. 37, 38, 40; Lk. 22. 45, 46).

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

41 Watch and pray, that ye enter not into ^{ab}temptation: ^{ac}the spirit indeed is willing, but the flesh is weak.

¹ Forgiveness. Summary: The Greek word translated "remission" in Mt. 26. 28; Acts 10. 43; Heb. 9. 22, is elsewhere rendered "forgiveness." It means, to send off, or away. And this, throughout Scripture, is the one fundamental meaning of forgiveness—to separate the sin from the sinner. Distinction must be made between divine and human forgiveness: (1) Human forgiveness means the remission of penalty. In the Old Testament and the New, in type and fulfilment, the divine forgiveness follows the *execution* of the penalty. "The priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him" (Lev. 4. 35). "This is my blood of the new covenant, which is shed for many for the remission [sending away, forgiveness] of sins" (v. 28). "Without shedding of blood there is no remission" (Heb. 9. 22). See "Sacrifice" (Gen. 4. 4; Heb. 10. 18, note). The sin of the justified *believer* interrupts his fellowship, and is forgiven upon confession, but always on the ground of Christ's propitiating sacrifice (1 John 1. 6-9; 2. 2). (2) Human forgiveness rests upon and results from the divine forgiveness. In many passages this is assumed rather than stated, but the principle is declared in Eph. 4. 32; Mt. 18. 32, 33.

² The "cup" must be interpreted by our Lord's own use of that symbol in speaking of His approaching sacrificial death (Mt. 20. 22; John 18. 11). In view of John 10. 17, 18, He could have been in no fear of an unwilling death. The value of the account of the agony in the Garden is in the evidence it affords that He knew fully what the agony of the cross would mean when His soul was made an offering for sin (Isa. 53. 10) in the hiding of the Father's face. Knowing the cost to the utmost, He voluntarily paid it.

The second prayer (Mk. 14. 39; Lk. 22. 44).

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again: for their eyes were heavy.

The third prayer (Mk. 14. 41).

44 And he left them, and went away again, and prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, "Sleep on now, and take *your* rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of *s*sinners.

46 Rise, let us be going: behold, he is at hand that doth betray me.

The betrayal and arrest of Jesus (Mk. 14. 43-50; Lk. 22. 47-53; John 18. 3-11).

47 And *while* he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall *kiss*, that same is he: hold him fast.

49 And forthwith he came to Jesus, and said, Hail, master; and *kissed* him.

50 And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.

51 And behold, one of them which were with Jesus stretched out *his* hand, and *drew* his sword, and struck a servant of the high priest's, and smote off his ear.

52 Then said Jesus unto him, Put up again thy sword into his place:

A.D. 33.

a Psa.69.20; John 2.25.
b *Sin.* Rom.3.23, *note*.
c Mk.14.43; Lk.22.47; John 18.3; Acts 1.16.
d v.50; Mk. 14.44,45; Lk.22.48.
e 2 Sam.20.9; Psa.55.13.
f *Gr. Hetaire, comrade.* Perhaps the most touching thing in the Bible. The Lord does not disown Judas.
g Mk.14.47; Lk.22.49-51; John 18.10,11.
h 2 Ki.6.17; Lk.2.13,14.
i Heb.1.4, *note*.
j v.24; John 19.28; Acts 13.29.
k *Inspiration.* Mt.28.19,20. (Ex.4.15; Rev.22.19.)
l Mk.14.48,49; Lk.22.52,53.
m Mk.14.50. Cf.2 Tim.4.16.
n Mk.14.53; Lk.22.54; John 18.12-14.
o Mk.14.54; John 18.15,16.
p *court.*
q *officers.*
r Psa.35.11; Mk.14.55-60.
s Mt.27.40; John 2.19-22.
t Isa.53.7.
u Mk.14.61-64; Lk.22.69-71.

for all they that take the sword shall perish with the sword.

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than *twelve* legions of *angels*?

54 But how then shall the *scriptures* be *fulfilled*, that thus it must be?

55 In that same hour said Jesus to the multitudes, *Are* ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

56 But all this was done, that the *scriptures* of the prophets might be fulfilled. Then all the disciples *forsook* him, and fled.

Jesus brought before Caiaphas and the Sanhedrin (Mk. 14. 53-65. Cf. John 18. 12, 19-24).

57 And they that had laid hold on Jesus *led him* away to *Caiaphas* the high priest, where the scribes and the elders were assembled.

58 But *Peter* followed him afar off unto the high priest's *palace*, and went in, and sat with the *servants*, to see the end.

59 Now the chief priests, and elders, and all the council, sought *false witness* against Jesus, to put him to death;

60 But found none: yea, though many false witnesses came, *yet* found they none. At the last came two false witnesses,

61 And said, This *fellow* said, I am able to *destroy* the temple of God, and to build it in three days.

62 And the high priest arose, and said unto him, Answerest thou nothing? what *is it which* these witness against thee?

63 But Jesus *held* his peace. And the high priest answered and said unto him, I *adjure* thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

64 Jesus saith unto him, Thou

¹ A comparison of the narratives gives the following order of events on the crucifixion day: (1) Early in the morning Jesus is brought before Caiaphas and the Sanhedrin. He is condemned and mocked (Mt. 26. 57-68; Mk. 14. 55-65; Lk. 22. 63-71; John 18. 19-24). (2) The Sanhedrin lead Jesus to Pilate (Mt. 27. 1, 2, 11-14; Mk. 15. 1-5; Lk. 23. 1-5; John 18. 28-38). (3) Pilate sends Jesus to Herod (Lk. 23. 6-12; John 19. 4). (4) Jesus is again brought before Pilate, who releases Barabbas and delivers Jesus to be crucified (Mt. 27. 15-26; Mk. 15. 6-15; Lk. 23. 13-25; John 18. 39, 40; 19. 4-16). (5) Jesus is crowned with thorns, and mocked (Mt. 27. 26-30; Mk. 15. 15-20; John 19. 1-3). (6) Suicide of Judas (Mt. 27. 3-10). (7) Led forth to be crucified, the cross is laid upon Simon: Jesus discourses to the women (Mt. 27. 31, 32; Mk. 15. 20-23; Lk. 23. 26-33; John 19. 16, 17). For the order of events at the crucifixion see Mt. 27. 33, *note*.

hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man ^asitting on the right hand of power, and ^bcoming in the clouds of heaven.

65 Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his ^cblasphemy.

66 What think ye? They answered and said, He is guilty of death.

67 Then did they ^dspit in his face, and buffeted him; and others ^esmote him with the palms of their hands.

68 Saying, Prophecy unto us, thou Christ, Who is he that smote thee?

Peter denies the Lord (Mk. 14. 66-72; Lk. 22. 55-62; John 18. 15-18, 25-27).

69 Now Peter ^fsat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

70 But he denied before ^gthem all, saying, I know not what thou sayest.

71 And when he was gone out into the porch, another ^hmaid saw him, and said unto them that were there, This ⁱfellow was also with Jesus of Nazareth.

72 And again he denied with an oath, I do not know the man.

73 And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy ^jspeech bewrayeth thee.

74 Then began he to ^kcurse and to swear, ^lsaying, I know not the man. And immediately the ^mcock crew.

75 And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

CHAPTER 27.

The Sanhedrin deliver Jesus to Pilate (Mk. 15. 1; Lk. 23. 1; John 18. 28).

WHEN the morning was come, all the chief priests and elders

A.D. 33.

^a *Ps. 110.1:*
Mk. 14.62;
Acts 7.55,56.

^b *Dan. 7.13,14;*
Mt. 24.30;
Rev. 1.7.

^c *John 10.*
31-36.

^d *Isa. 50.6; 52.*
14; Mk. 14.
65; Lk. 22.63-
65; John 18.
22,23.

^e *Mic. 5.1;*
John 19.3.

^f *Mk. 14.66-72;*
Lk. 22.55-62;
John 18.
15-18,25-27.

^g *Acts 2.7.*

^h *Contra, Mt.*
16.16,17.

ⁱ *v.34.*

^j *Mk. 15.1;*
Lk. 23.1;
John 18.28.

^k *Zech. 11.12,*
13.

^l *Sin. Rom.*
3.23, *note.*

^m *1 Sam. 31.4;*
2 Sam. 17.23.

ⁿ *Lk. 24.27,44.*

^o *Christ (First*
Advent). Mt.
27.34,35.
(Gen. 3.5;
Acts 1.9.)

^p *Jehovah.*
Zech. 11.12,
13.

^q *Mk. 15.2-5;*
Lk. 23.3.

^r *John 18.33-*
37; 1 Tim.
6.13.

^s *Isa. 53.7.*

of the people took counsel against Jesus to put him to death:

2 And when they had bound him, they led ^thim away, and ^udelivered him to Pontius Pilate the governor.

Judas' unavailing remorse.
(Cf. Acts 1. 16-19.)

3 Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the ^vthirty pieces of silver to the chief priests and elders,

4 Saying, I have ^wsinned in that I have betrayed the innocent blood. And they said, What ^xis that to us? see thou to ^ythat.

5 And he cast down the pieces of silver in the temple, and departed, and went and ^zhanged himself.

6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

7 And they took counsel, and bought with them the potter's field, to bury strangers in.

8 Wherefore that field was called, The field of blood, unto this day.

9 Then was ^{aa}fulfilled that which was spoken by ^{ab}Jeremy the prophet, saying, And they took the ^{ac}thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;

10 And gave them for the potter's field, as the ^{ad}Lord appointed me.

Jesus interrogated by Pilate (Mk. 15. 2-5; Lk. 23. 2, 3; John 18. 29-38).

11 And Jesus stood before the governor: and the governor ^{ae}asked him, saying, Art thou the King of the Jews? And Jesus said unto him, ^{af}Thou sayest.

12 And when he was accused of the chief priests and elders, he answered ^{ag}nothing.

13 Then said Pilate unto him, Hearest thou not how many things they witness against thee?

14 And he answered him to never a word; insomuch that the governor marvelled greatly.

¹ Cf. v. 69; Mk. 14. 69; Lk. 22. 58; John 18. 25. A discrepancy has been imagined in these accounts. Let it be remembered that an excited crowd had gathered, and that Peter was interrogated in two places: "With the servants" (Mt. 26. 58) where the first charge was made (v. 69); "the porch" where a great number of people would be gathered, and where the second and third interrogations were made by "another maid" and by the crowd, i.e. "they" (vs. 71, 73; John 18. 25).

² The allusion is to Jeremiah 18. 1-4; 19. 1-3, but more distinctly to Zech. 11. 12, 13.

Jesus or Barabbas? (Mk. 15. 6-15; Lk. 23. 13-25; cf. John 18. 38-40).

15 Now at *that* feast the governor was ^awont to release unto the people a prisoner, whom they would.

16 And they had then a notable prisoner, called Barabbas.

17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

18 For he knew that for ^benvy they had delivered him.

19 When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

20 But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, ^dBarabbas.

22 Pilate saith unto them, What shall I do then with Jesus which is called Christ? *They* all say unto him, Let him be ^ccrucified.

23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

24 When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he took ^fwater, and washed *his* hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.

25 Then answered all the people, and said, ^eHis blood be on us, and on our children.

Barabbas released (Mk. 15. 15; Lk. 23. 24, 25).

26 Then released he Barabbas unto them: and when he had

A.D. 33.

^a Mk. 15.6-15; Lk. 23.17-25; John 18. 39,40.

^b Mt. 21.38; John 15.22-25. Cf. Gen. 37.11.

^c Gen. 31.29.

^d John 5.43; Acts 3.14.

^e Lk. 23.21.

^f Deut. 21.6.

^g Gen. 4.10; Mt. 23.35; Acts 5.28.

^h John 19.1.

ⁱ Isa. 53.8.

^j Mk. 15.16-20; John 19. 2,3.

^k Lk. 23.11. Cf. Psa. 69.19.

^l Gen. 3.18; Gal. 3.13.

^m Isa. 36.6.

ⁿ vs. 30,31; Psa. 22.6; Isa. 50.6; 53. 3; Zech. 13.7.

^o Mt. 26.67.

^p Mk. 15.21; Lk. 23.26; 2 Cor. 4.10.

^q *the place, etc.*

^r Mk. 15.22; Lk. 23.33; John 19.17.

^s Psa. 69.21; Mk. 15.23; Lk. 23.36.

^t *Christ (First Advent).* Mt. 27.50. (Gen. 3.15; Acts 1.9.)

^u Psa. 22.18; Mk. 15.24; Lk. 23.34; John 19.23, 24.

^hscourged Jesus, he delivered *him* to be crucified.

The King crowned with thorns, and led away to crucifixion (Mk. 15. 16-23; Lk. 23. 26-32; John 19. 16, 17).

27 Then the soldiers of the governor ⁱtook Jesus into the common hall, and gathered unto him the whole band of *soldiers*.

28 And they ^jstripped him, and put on him a ^kscarlet robe.

29 And when they had platted a crown of ^lthorns, they put *it* upon his head, and a ^mreed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

30 And they ⁿspit upon him, and took the reed, and ^osmote him on the head.

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify *him*.

32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to ^pbear his cross.

The crucifixion (Mk. 15. 22-32; Lk. 23. 33-43; John 19. 17-24).

33 ¹And when they were come unto a place called Golgotha, that is to say, ^qa ^rplace of a skull,

34 They gave him ^svinegar to drink mingled with gall: and when he had tasted *thereof*, he would not drink.

The law fulfilled in Christ (Mt. 5. 17, 18; Gal. 3. 11-14).

35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, "They parted my garments among them, and upon my vesture did they cast lots."

36 And sitting down they watched him there;

¹ The order of events at the crucifixion: (1) The arrival at Golgotha (Mt. 27. 33; Mk. 15. 22; Lk. 23. 33; John 19. 17). (2) The offer of the stupefying drink refused (Mt. 27. 34; Mk. 15. 23). (3) Jesus is crucified between two thieves (Mt. 27. 35-38; Mk. 15. 24-28; Lk. 23. 33-38; John 19. 18-24). (4) He utters the first cry from the cross, "Father, forgive," etc. (Lk. 23. 34). (5) The soldiers part His garments (Mt. 27. 35; Mk. 15. 24; Lk. 23. 34; John 19. 23). (6) The Jews mock Jesus (Mt. 27. 39-44; Mk. 15. 29-32; Lk. 23. 35-38). (7) The thieves rail on Him, but one repents and believes (Mt. 27. 44; Mk. 15. 32; Lk. 23. 39-43). (8) The second cry from the cross, "To-day shalt thou be with me," etc. (Lk. 23. 43). (9) The third cry, "Woman, behold thy son" (John 19. 26, 27). (10) The darkness (Mt. 27. 45; Mk. 15. 33; Lk. 23. 44). (11) The fourth cry, "My God," etc. (Mt. 27. 46; Mk. 15. 34-36). (12) The fifth cry, "I thirst" (John 19. 28). (13) The sixth cry,

37 And set up over his head his accusation written, ¹THIS IS JESUS THE KING OF THE JEWS.

38 Then were there two thieves crucified with him, one on the right hand, and another on the left.

39 And they that passed by reviled him, wagging their heads,

40 And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.

41 Likewise also the chief priests mocking him, with the scribes and elders, said,

42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

43 He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

44 The thieves also, which were crucified with him, cast the same in his teeth.

The death of Jesus Christ (Mk. 15. 33-41; Lk. 23. 44-49; John 19. 30-37).

45 Now from the sixth hour there was darkness over all the land unto the ninth hour.

46 And about the ninth hour

A.D. 33.

^a Isa. 53. 12.

^b Psa. 22. 7, 8, 11-13; 109. 25.

^c Lk. 15. 2; John 3. 14, 15; Heb. 9. 22.

^d believe on.

^e Psa. 22. 8.

^f Jehovah.

^g Psa. 22. 8.

^h Mk. 15. 32;

ⁱ Lk. 23. 39-43.

^k Mk. 15. 33;

^l Lk. 23. 44.

^m Bible prayers (N.T.), Mk. 10. 47. (Mt. 6. 9; Rev. 22. 20.)

ⁿ God. Psa. 22. 1; 88. 14.

^o Psa. 22. 3 gives the answer to this significant and terrible cry.

^p Lk. 23. 44.

^q Mk. 15. 37; Lk. 23. 46; John 10. 18; 19. 30; 1 Cor. 15. 3.

^r Christ (First Advent). Mt. 28. 5, 6. (Gen. 3. 15; Acts 1. 9.)

^s Lev. 16. 2, 11-14; Mk. 15. 38; Lk. 23. 45; Heb. 9. 7, 8, 11, 12; 10. 19, 20.

^t Resurrection. Ps. 52, 53; Mt. 28. 1-6. (Job 19. 25; 1 Cor. 15. 52.)

^u Sanctify, holy (things). (N.T.). Acts 6. 13. (Mt. 4. 5; Rev. 22. 11.)

Jesus cried with a loud voice, say-
ing, Eli, Eli, lama sabachthani?
that is to say, My God, my God,
why hast thou forsaken me?

47 Some of them that stood there, when they heard that, said, This man calleth for Elias.

48 And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether Elias will come to save him.

50 Jesus, when he had cried again with a loud voice, yielded up the ghost.

The Dispensation of Law ends.
(See John 1. 17, note; Heb. 9. 3-8; 10. 19, 20.)

51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

52 And the graves were opened; and many bodies of the saints which slept arose,

53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they

"It is finished" (John 19. 30). (14) The seventh cry, "Father, into thy hands," etc. (Lk. 23. 46). (15) Our Lord dismisses His spirit (Mt. 27. 50; Mk. 15. 37; Lk. 23. 46; John 19. 30).

¹ Cf. Mk. 15. 26; Lk. 23. 38; John 19. 19. These accounts supplement, but do not contradict each other. No one of the Evangelists quotes the entire inscription. All have "The King of the Jews." Luke adds to this the further words, "This is"; Matthew quotes the name, "Jesus"; whilst John gives the additional words "of Nazareth." The narratives combined give the entire inscription: "This is [Matthew, Luke] Jesus [Matthew, John] of Nazareth [John] the King of the Jews" [all].

² Literally, "dismissed His spirit." The Gr. implies an act of the will. This expression, taken with Mk. 15. 37; Lk. 23. 46; John 19. 30, differentiates the death of Christ from all other physical death. He died by His own volition when He could say of His redemptive work, "It is finished." "No man taketh it from me, but I lay it down of myself" (John 10. 18).

³ The veil which was rent was the veil which divided the holy place into which the priests entered from the holy of holies into which only the high priest might enter on the day of atonement (Ex. 26. 31, note; Lev. 16. 1-30). The rending of that veil, which was a type of the human body of Christ (Heb. 10. 20) signified that a "new and living way" was opened for all believers into the very presence of God with no other sacrifice or priesthood save Christ's (cf. Heb. 9. 1-8; 10. 19-22).

⁴ That these bodies returned to their graves is not said and may not be inferred. The wave-sheaf (Lev. 23. 10-12) typifies the resurrection of Christ, but a sheaf implies plurality. It was a single "corn of wheat" that fell into the ground in the crucifixion and entombment of Christ (John 12. 24); it was a sheaf which came forth in resurrection. The inference is that these saints, with the spirits of "just men made perfect" (Heb. 12. 23) from Paradise, went with Jesus (Eph. 4. 8-10) into heaven.

feared greatly, saying, 'Truly this was the Son of God.

55 And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him:

56 Among which was Mary Magdalene, and Mary the mother of James and Josès, and the mother of Zebedee's children.

The entombment of Christ (Mk. 15. 42-47; Lk. 23. 50-56; John 19. 38-42).

57 When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple:

58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,

60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

61 And there was Mary Magdalene, and the ^dother Mary, sitting over against the sepulchre.

The sepulchre sealed and guarded.

62 Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that that deceiver said, while he was yet alive, 'After three days I will rise again

64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

65 Pilate said unto them, Ye have

A.D. 33.

^a Mk. 15. 39-41; Lk. 23. 47-49.

^b Son of Alphæus. Mt. 4. 21, note.

^c Isa. 53. 9.

^d Supposed to be Mary the mother of James and Josès.

^e Mt. 16. 21; 17. 23; 20. 19; 26. 61; Mk. 8. 31; 10. 34; Lk. 9. 22; 18. 33; 24. 6, 7; John 2. 19.

^f Lit. *end of the sabbaths*. The sabbaths end, the first day comes. Mt. 12. 1, note; John 20. 19; Acts 20. 7; 1 Cor. 16. 2; Rev. 1. 10.

^g *an angel*, etc.

^h Heb. 1. 4, note.

ⁱ Cf. Dan. 10. 6; Rev. 10. 1.

^j Acts 17. 31; Rev. 1. 17.

^k Mk. 16. 6; 2 Tim. 1. 7; Rom. 8. 15.

^l *Christ* (First Advent). Acts 1. 9. (Gen. 3. 15; Acts 1. 9.)

^m *Resurrection*. vs. 1-6; Mk. 5. 41. (Job 19. 25; 1 Cor. 15. 52.)

ⁿ Lit. *O joy!*

a watch: go your way, make *it* as sure as ye can.

66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

CHAPTER 28.

The resurrection of Jesus Christ, and events of that day (Mk. 16. 1-14; Lk. 24. 1-49; John 20. 1-23.)

IN the ^fend of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the ^dother Mary to see the sepulchre.

2 And, behold, there was a great earthquake: for ^sthe ^hangel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 ^hHis countenance was like lightning, and his raiment white as snow:

4 And for fear of him the keepers did shake, and became as ^ddead men.

5 And the ^hangel answered and said unto the women, ^kFear not ye: for I know that ye seek Jesus, which was crucified.

6 He is not here: for ^hhe is ^mrisen, as he said. Come, see the place where the Lord lay.

7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

8 And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

9 And as they went to tell his disciples, behold, ²Jesus met them, saying, ⁿAll hail. And they came and held him by the feet, and worshipped him.

10 Then said Jesus unto them, Be

¹ The order of *events*, combining the four narratives, is as follows: Three women, Mary Magdalene, and Mary the mother of James, and Salome, start for the sepulchre, followed by other women bearing spices. The three find the stone rolled away, and Mary Magdalene goes to tell the disciples (Lk. 23. 55-24. 9; John 20. 1, 2). Mary, the mother of James and Josès, draws nearer the tomb and sees the angel of the Lord (Mt. 28. 2). She goes back to meet the other women following with the spices. Meanwhile Peter and John, warned by Mary Magdalene, arrive, look in, and go away (John 20. 3-10). Mary Magdalene returns weeping, sees the two angels and then Jesus (John 20. 11-18), and goes as He bade her to tell the disciples. Mary (mother of James and Josès), meanwhile, has met the women with the spices and, returning with them, they see the two angels (Lk. 24. 4, 5; Mk. 16. 5). They also receive the angelic message, and, going to seek the disciples, are met by Jesus (Mt. 28. 8-10).

² The order of our Lord's *appearances* would seem to be: On the day of His resurrection: (1) To Mary Magdalene (John 20. 14-18). (2) To the women returning

not afraid: go tell my ^abrethren that they go into Galilee, and there shall they see me.

11 Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

12 And when they were assembled with the elders, and had taken counsel, they gave large ^bmoney unto the soldiers,

13 Saying, Say ye, His disciples came by night, and stole him away while we slept.

14 And if this come to the governor's ears, we will ^cpersuade him, and secure you.

15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

A.D. 33.

^a John 20.17;
^b Heb. 2.11, 12;
^c Mt. 27.4.
^d Cf. Acts 12.19.
^e John 20.24-29;
^f 1 Cor. 15.5, 6;
^g John 5.22; 17.2; Eph. 1.22.
^h Or, *disciple*.
ⁱ Mk. 16.15, 16;
^j Lk. 24.47, 48;
^k Acts 1.8.
^l Acts 2.38, 41.
^m Or, *unto*.
ⁿ *Holy Spirit*.
^o Mk. 1.8, 10.
^p 12. (Mt. 1.18;
^q Acts 2.4.)
^r *Inspiration*.
^s vs. 19, 20; Mk. 1.44. (Ex. 4.15;
^t Rev. 22.19.)
^u Acts 4.31;
^v 23.11.
^w *consummation of the age*.

Jesus in Galilee: the great commission (Mk. 16. 15-18).

16 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17 And when they saw him, they worshipped him: but ^asome doubted.

18 And Jesus came and spake unto them, saying, ^bAll power is given unto me in heaven and in earth.

19 ^cGo ye therefore, and ^dteach all nations, ^ebaptizing them ^fin the ^gname of the Father, and of the Son, and of the ^hHoly Ghost:

20 ⁱTeaching them to observe all things ^jwhatsoever I have commanded you: and, lo, I am ^kwith you ^lalways, ^meven unto the ⁿend of the world. Amen.

from the tomb with the angelic message (Mt. 28. 8-10). (3) To Peter, probably in the afternoon (Lk. 24. 34; 1 Cor. 15. 5). (4) To the Emmaus disciples toward evening (Lk. 24. 13-31). (5) To the apostles, except Thomas (Lk. 24. 36-43; John 20. 19-24). Eight days afterward: (1) To the apostles, Thomas being present (John 20. 24-29). In Galilee: (1) To the seven by the Lake of Tiberias (John 21. 1-23). (2) On a mountain, to the apostles and five hundred brethren (1 Cor. 15. 6). At Jerusalem and Bethany again: (1) To James (1 Cor. 15. 7). (2) To the eleven (Mt. 28. 16-20; Mk. 16. 14-20; Lk. 24. 33-53; Acts 1. 3-12). To Paul: (1) Near Damascus (Acts 9. 3-6; 1 Cor. 15. 8). (2) In the temple (Acts 22. 17-21; 23. 11). To Stephen, outside Jerusalem (Acts 7. 55). To John on Patmos (Rev. 1. 10-19).

¹ With the death and resurrection of Jesus Christ begins the "dispensation of the grace of God" (Eph. 3. 2), which is defined as "his kindness toward us through Christ Jesus"; and, "the gift of God: not of works, lest any man should boast" (Eph. 2. 7-9). Under grace God freely gives to the believing sinner eternal life (Rom. 6. 23); accounts to him a perfect righteousness (Rom. 3. 21, 22; 4. 4, 5); and accords to him a perfect position (Eph. 1. 6). The predicted results of this sixth testing of man are: (1) The salvation of all who believe (Acts 16. 31); (2) judgment upon an unbelieving world and an apostate church (Mt. 25. 31-46; 2 Thes. 1. 7-10; 1 Pet. 4. 17, 18; Rev. 3. 15, 16).

(1) Man's state at the beginning of the dispensation of grace (Rom. 3. 19; Gal. 3. 22; Eph. 2. 11, 12). (2) Man's responsibility under grace (John 1. 11, 12; 3. 36; 6. 28, 29). (3) His predicted failure (Mt. 24. 37-39; Lk. 18. 8; 19. 12-14). (4) The judgment (2 Thes. 2. 7-12).

² The word is in the singular, the "name," not names. Father, Son, and Holy Spirit is the final name of the one true God. It affirms: (1) That God is one. (2) That He subsists in a personality which is threefold, indicated by *relationship* as Father and Son; by a *mode of being* as Spirit; and by the *different parts* taken by the Godhead in manifestation and in the work of redemption, e.g. John 3. 5, 6 (Spirit), 16, 17 (Father and Son). In Mt. 3. 16, 17; Mk. 1. 10, 11; Lk. 3. 21, 22, the three persons are in manifestation together. (3) The conjunction in one name of the Three affirms equality and oneness of substance. See O.T. Names of God: Gen. 1. 1, *note*; 2. 4, *note*; 14. 18, *note*; 15. 2, *note*; 17. 1, *note*; 21. 33, *note*; 1 Sam. 1. 3, *note*; Mal. 3. 18, Summary. See "Lord," Mt. 8. 2, *note*; "Word" (Logos), John 1. 1, *note*; "Holy Spirit," Acts 2. 4, Summary. See "Christ, Deity of," John 20. 28, *note*.

With My Whole Heart - With all my heart

"with my whole heart"

If we truly expect God to respond to us, we must be willing to make the commitment to Him **with our whole heart.**

This means making a commitment to Him with our ENTIRE, or ALL of our heart. Many people do not want to be **truly** committed to God. They simply want God to rescue them at that moment, so that they can continue to ignore Him and refuse to do what they should. God knows those who ask help sincerely and those who do not. God knows each of our thoughts. God knows our true intentions, the intentions we consciously admit to, and the intentions we may not want to admit to. God knows us better than we know ourselves. When we are truly and honestly and sincerely praying to find God, and wanting Him with all of our heart, or with our whole heart, THAT is when God DOES respond.

What should people do if they cannot make this commitment to God, or if they are afraid to do this ?
Pray :

Lord God, I do not know you well enough, please help me to know you better, and please help me to understand you. Change my desire to serve you and help me to want to be committed to you with my whole heart. I pray that you would send into my life those who can help me, or places where I can find accurate information about You. Please preserve me and help me grow so that I can be entirely committed to you. In the name of Jesus, Amen.

Here are some verses in the Bible that demonstrate that God responds to those who are committed with their whole heart.

(Psa 9:1 KJV) To the chief Musician upon Muthlabben, A Psalm of David. I will praise thee, O LORD with my whole heart ; I will show forth all thy marvellous works.

(Psa 111:1 KJV) Praise ye the LORD. I will praise the LORD with my whole heart , in the assembly of the upright, and in the congregation.

(Psa 119:2 KJV) Blessed are they that keep his testimonies, and that seek him with my whole heart .

(Psa 119:10 KJV) With my whole heart have I sought thee: O let me not wander from thy commandments.

(Psa 119:34 KJV) Give me understanding, and I shall keep thy law; yea, I shall observe with my whole heart .

(Psa 119:58 KJV) I entreated thy favour with my whole heart : be merciful unto me according to thy word.

(Psa 119:69 KJV) The proud have forged a lie against me: but I will keep thy precepts with my whole heart .

(Psa 119:145 KJV) KOPH. I cried with my whole heart ; hear me, O LORD: I will keep thy statutes.

(Psa 138:1 KJV) A Psalm of David. I will praise thee with my whole heart : before the gods will I sing praise unto thee.

(Isa 1:5 KJV) Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint.

(Jer 3:10 KJV) And yet for all this her treacherous sister Judah hath not turned unto me *with her whole heart* , but feignedly, saith the LORD.

(Jer 24:7 KJV) And I will give them an heart to know me, that I am the LORD: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart .

(Jer 32:41 KJV) Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul.

I Peter 3:15 But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

II Timothy 2: 15 Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

**Christian Conversions - According to the Bible -
Can NEVER be forced .**

**Any Conversion to Christianity which would be
"Forced" would NOT be recognized by God. It is in
His True and KIND nature, that those who come to
Him and choose to believe in Him, must come to
Him OF THEIR OWN FREE WILL .**

**Don't Let anyone tell you that Christians support
Forced Conversions.**

That is False. True Christianity is NEVER forced.

Core Universal Rights

The right to believe, to worship and witness

The right to change one's belief or religion

**The right to join together and express one's
belief**

PROPHECY, THE END of DAYS, and the WORLD in the Next Few Years.

What you may need to know

There is much talk these days in the Islamic world about the Time of Jacob, also known as the End Times or the End of Days¹.

The records of Christianity and the records of Islam both seem to speak about the End Times. But the records of the Old and New Testaments have a record in the area of prophecy of events that are predicted to occur hundreds of years before they happen, and that record is 100% accurate.

According to Christianity, in order for a prophet or a writer or an author to truly be a prophet of God, that individual must be 100% correct 100% of the time.

This standard is applied to the Old and New Testaments (the Bible), and the verdict is that the Bible is 100% accurate, 100% of the time. History and Archeology confirms this, for those with the patience And courage to seek truth and accuracy.

What has been done sometimes in the name of Christianity, is not always good. But true Christians and Christian examples remain strong, solid and encouraging. True Christians have nothing to regret

nor be ashamed of. Offereing help to others is not wrong.

There are many perspectives on the return of Jesus Christ. The New Testaments seems to predict the return of Two Messiahs BOTH of whom both claim to be Jesus Christ.

The first Messiah who returns to help those who believe in Him actually does not come to Earth. His feet do NOT touch Jerusalem at that point in time. That first Messiah calls his followers (Christ-followers) to Him, and they are caught up or meet Jesus Christ in the air, where their time with God starts at that moment.

The second Messiah is the one who announces that "He" is the one who has returned to Earth to establish His Kingdom. He establishes a Temple in the location of the Dome of the Rock [Temple Mount] in Jerusalem, also re-institutes the jewish sacrifices of the Old Testament, and proclaims that He is going to rule on Earth. Only this Messiah who will call himself "Christ" will be a false Messiah, in other words the False Christ, the Wrong Christ.

During this time, Christians believe that they are to continue to be kind to their friends and neighbors, whether those neighbors and friends are Christians or Moslems or Hindus or anything else. This remains true in the End Times.

In the End Times according to Christianity, Christians are mostly the observers of the greatness of God, explaining to those who want to know, what is taking place in the world and why these things are happening.

In every generation of humans, there are many who claim that they WANT to live in a world without God. For that reason , God is going to give them what they want . Those people will have **1)** a world without God, but where **2)** a false Messiah arrives claiming to be Christ, and only an understanding of accurate Christianity will be able to help and show those people how to have Eternal Life.

The false Messiah comes onto the world stage and exercises power and dominion [over the entire world], ruling from the geographic location of the Ancient Roman Empire.

The false Messiah (obviously) denies that he is false, and institutes a system of global economic domination of a global economic system of money.

That money is a “symbolic” currency. As Christians today understand this, the currency of the False messiah is not based on Gold or Silver.

The currency that the False messiah establishes is “cashless”. It does not require paper currency. In fact, the new currency will be global, and it is expected to be cashless, without actual currency.

But it will be based on banking principles in the West, and this False Messiah will cause those who are Jewish to believe that their Messiah has returned. Like much of the rest of the world, many will be deceived by the False Messiah who will accomplish many miracles and will institute his system of global economic domination.

The False Messiah will cause that the entire world and governmental structure will cause the implementation of his false economic system of currency.

That economic system is a system of global dominance and global slavery. The global bankers will endorse this plan, believing that they will reap even greater profits than they currently do based on their system of unjust usury.

This global currency will depend on computers to work, and computers will be used to keep records of all economic transactions all over the world. This will be a closed economic system, one that can only be used by those who have accepted the false currency of the False Messiah.

The False Messiah will cause each person to be obligated to accept to use the new currency, and each individual will be required to give homage, or attention, or reverence or adoration or some kind of worship, or allegiance or loyalty to the false messiah, in order to be able to use the new cashless currency.

The new cashless currency will have one feature that those "who have wisdom" will recognize: the new

cashless system in order to be used will require each human to have a particular mark or “identifier” or system of individual identification for each and every single separate person on the planet.

That may seem impossible. But even now, there are millions and billions of computer records that are kept on the populations of all nations that are already using modern banking. Therefore it is not difficult to understand that keeping track of 7 billion humans around the world is not anything that is difficult, even at this moment.

This system may seem impossible to establish especially for those not familiar with the details of power inside the European Union or the West. But then if all of this is only fiction, then it should not harm anyone to read this, and then prove many years from now that all of these concerns were false.

The new cashless system will incorporate a number within itself, as part of its numbering system. That number has been identified and predicted for two thousand years: it is the number “six hundred and sixty six” or 666.

That may seem impossible, but actually this number is already used as a primary tracking number within the computer inventory systems of the world, long before you have read these few pages.

The number is already incorporated in almost all goods and products that are sold around the world: the

number is within something called the Bar Code that can be found on all products for sale around the world.

Please remember that in order for all of this to be significant, it must be part of an economic system that requires each human to receive or accept their own numbering on their right hand or their forehead. The mark could be visible, but it is likely to be invisible to the eyes, but visible to machines, scanners and computers.

This bar code has a formal name: it is called the UPC or Universal Product Code.

An individual UPC number is assigned to each physical product that is sold on this planet. The UPC or Universal Product Code already does incorporate that number 666 in all products.

The lines [vertical lines] and the spacing between them, and the lines themselves, their own symmetry determine the numbers and how those lines [the UPC bar code] are read or scanned by the computers used today.

The UPC has 666 built within it, and it is simply the two long lines on the **left** of the bar code, the two long lines on the **right** of the bar code, and the two long lines in the **middle** of the bar code. The two long lines on the left are read by computers and scanners as the number “six” [6], and so are the two long lines in the middle and the right side. Together, they form a part of the bar code that in fact is 6 - 6 - 6 or six hundred and sixty six.

Well it will not take long for some to dispute this. Even some theologians have taken to dispute the disclosure of the number 666, suggesting instead that the correct number to watch for prophetically is not 666 but 616.

That is simply foolishness and a distraction. When this economic system is implemented, one of the signs that will accompany this will be the leaders of all faiths and all religions who will falsely state that there is no problem and no risk in accepting the mark of the slave, the mark of those who accept to worship the False Messiah.

These events were discussed a long time ago in the Old Testament book of Daniel, and in the Final and last book of the New Testament which is also called the Revelation of the Apostle Saint John, or simply "Revelation".

The Apostle John was the last living apostle of Jesus Christ. He lived until around the year 95 A.D. and he is the one who taught the early church and the early Christians which books of the Bible were written by his fellow Apostles (and remember he wrote five books of the New Testament himself, the gospel of John, the small Epistles of 1 John, 2 John and 3 John, and the book of Revelation), and could be used and trusted.

The early Christians knew which books were to be included in the Bible and which books were not.

A modern book has explained much of this. It was simply called “ *Jesus is coming* ” and was written by W.E.B Blackstone.

It is easy to dismiss Christians as zionists. (Not all Christians are zionists in anycase). [and obviously, being pro-jewish is NOT the same thing as being in favor of the official government of israel. And one can be a Christian and desire good for **both** Jews and Arabs]. But Christian Zionists are not perceived friends of the jews when they are warning the Jews, even about their Jewish state, that the Messiah who comes to tell them that he is their Messiah, will be the False Messiah.

The Ancient Book of Daniel is in the Old Testament. It must be read alongside the New Testament book of Revelation, in order to give understanding to those who want to understand prophecy and the events predicted in the End Times or the End of this Age.

Christians understand that God is the one who is God, and He brings about the End Times because the planet does not belong to itself. The planet does not belong to Humans, or to the false [demonic] beings who pretend to come from other planets.

The planet belongs to God and He is the one who causes everyone rich and poor, to understand through the events in the End of Days, that God is serious about being God, and humans do not have much time to get their own life in order, and to give an account to God who is going to return and require that account of each Human, on a personal and individual basis.

That task is so impossible to understand that all that humans can do is understand and come to God, with the understanding that God may or may not require their sacrifice, but He does require those who seek Him to read and understand and follow the words and doctrines of Jesus Christ as explained in the New Testament. [The Gospel of John is a good place to start].

All those who have come before can do, is leave a few things around, for those who will be left to try to understand these events in a very short period of time.

The literal understanding of the Times of the End is that they will last seven years, and that much of humanity will perish during that time through a variety of catastrophes and disasters, all of which God refuses to stop for a planet that has been saying that they do not need Him anymore.

If they do not need Him, then they should not complain when these events occur. If they Do need God, then they should be honest enough to admit this, try to find God, pray to find God and that they will not be deceived and that God would help them to find Him.

The economic system that requires a mark may have a different formulation for the number 666. It may stay the same as it is now, or it may change. But at this current time, no one is [yet] required to have this mark personally on their mark or forehead, though if the dollar dies or is replaced by a new currency, the new currency may be the one that is either an interim

currency, or the new currency of the mark, to be used only by those who accepted to be marked [electronically branded], so they can then use their mark along with the mark of the new economic system.

A “beast” is a monster, but one that at the same time is usually both 1) ferocious and \ 2) evil in addition to being overpowering and strong.

The new economic system will be ferocious and overpowering. It will be directed by the False Messiah and the Beast. (There are 3 Evil guys described in the book of Revelation). The economic system using the mark, becomes the “mark of the beast”, because of two factors:

- 1) the one who runs and directs the system is a beast who is ruled by Evil and by Satan
- 2) the economic system of the mark of the beast takes on those characteristics of the beast also.

[the system for those who refuse to go along will not be kind nor tolerant, but more likely a combination of the worst of the roman empire, the worst of stalinist soviet communist USSR, and the worst of the the time under Hitler.]

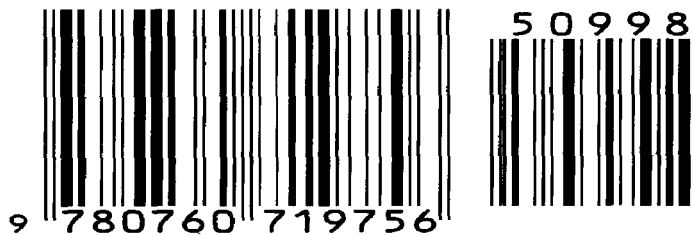
It will be impossible to buy anything without the mark of the beast. Most likely, it may start out as optional and quickly become mandatory. As soon as the economic mark will be made mandatory, it will become a crime of life or death to try to conduct economic transactions without the official government

permission, from the millions and millions of people who have foolishly already decided to consent to accept the mark. It will also be a capital crime to help or assist anyone who would refuse to accept the mark. Therefore the system of the beast will prevent neutrality: it will prevent people from having the choice of being able to “not make a choice”. For that reason, all humans will chose, and then God will classify each person according to the choice that they have made, that choice having Eternal consequences.

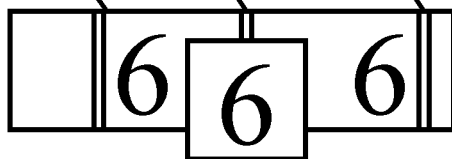
You can be assured that there will be billion dollar contracts by public relations firms to convince you that accepting your individual mark on your right hand or forehead will help you, will save civilization, will help mother earth, will help us all work collectively, will allow to work, and oh yes, would allow you, incidentally to be able to buy food to eat.

The book of Revelation says those who accept the mark undergo a “deception”, the implication being that those who accept the mark are spiritually deceived into acceptance of the upside-down universe: where evil is viewed as good, and good is viewed as evil. At that point, the new Messiah would be perceived as real and genuine by those who have accepted the mark, until later on when they will realize that they have been deceived, but at that point it will be impossible for them to change their mind or their commitment to the false Messiah, and this would have Eternal Consequences for them. The time to decide therefore is before that time. Now would probably be a good time, in case these things matter to you, who are reading this.

ISBN



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Individual
Human Branding

بسم الله الرحمن الرحيم

الحمد لله

الحمد لله الذي هدانا لهذا

ما كنا لنهتدي لولا

death that Jesus Christ paid the price for. (otherwise, sin would be more powerful than Jesus Christ – which is not true).

Sometimes, People have trouble believing in Jesus Christ because of two extremes:

First the extreme that they are *not* sinners (usually, this means that a person has not committed a "serious" sin, such as "murder", but God says that all sins separates us from God , even supposedly-small sins. We – as humans – tend to evaluate sin into more serious and less serious categories, because we do not understand just how serious "small" sin is).

Since we are all sinners, we all have a need for God, in order to have eternal salvation.

Second the extreme that they are *not good enough* for Jesus Christ to save them. This is basically done by those who reject the Free offer of Salvation by Christ Jesus because those people are -literally – unwilling

اسماء اسفار العهد الجديد وعدد اصحابها

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انجيل متى

الاصحاح الاول

١. كتاب ميلاد يسوع المسيح ابن داود ابن ابراهيم* ٢. ابراهيم ولد اسحق. واسحق ولد يعقوب. ويعقوب ولد يهوذا واخوته. ٣. ويهوذا ولد فارص وزارج من ثامار. وفارص ولد حصرون. وحصرون ولد ارام. ٤. وارام ولد عميناداب. وعميناداب ولد نحشون. ونحشون ولد سلمون. ٥. وسلمون ولد بوعز من راحاب. وبوعز ولد عويد من راعوث. وعويد ولد يسي. ٦. ويسي ولد داود الملك. وداود الملك ولد سليمان من التي لاوريا. ٧. وسليمان ولد رحبعام. ورحبعام ولد اييا. واييا ولد آسا. ٨. وآسا ولد يوشافاط. ويوشافاط ولد يورام. ويورام ولد عزريّا. ٩. وعزريّا ولد يوثام. ويوثام ولد احاز. واحاز ولد حزقيا. ١٠. وحزقيا ولد منسي. ومنسي ولد آمون. وآمون ولد يوشيا. ١١. ويوشيا ولد يكنيا واخوته عند سبي بابل. ١٢. وبعد سبي بابل يكنيا ولد شالتيئيل. وشالتيئيل ولد زربابل. ١٣. وزربابل ولد ابيهود. وابيهود ولد الياقيم. والياقيم ولد عازور. ١٤. وعازور ولد صادق. وسادوق ولد اخيم. واخيم ولد اليود. ١٥. واليود ولد اليعازر. واليعازر ولد مثنان. ومثنان ولد يعقوب. ١٦. ويعقوب ولد يوسف رجل مريم التي ولد منها يسوع الذي يدعى المسيح* ١٧. فجميع الاجيال من ابراهيم الى داود اربعة عشر جيلاً. ومن داود الى سبي بابل اربعة عشر جيلاً. ومن سبي بابل الى المسيح اربعة عشر جيلاً.

١٨. اما ولادة يسوع المسيح فكانت هكذا. لما كانت مريم امه مخطوبة ليوسف قبل ان يجتمعا ووجدت حبل من الروح القدس* ١٩. فيوسف رجلاً اذ كان باراً ولم يشأ ان يشهرها اراد تخليتها سراً* ٢٠. ولكن فيما هو متفكر في هذه الامور اذا ملاك الرب قد ظهر له في حلم قائلاً يا يوسف ابن داود لا تخف ان تأخذ مريم امرأتك. لان الذي حبل به فيها هو من الروح القدس. ٢١. فستلد ابناً وتدعوا اسمه يسوع. لانه يخلص شعبه من خطايهم* ٢٢. وهذا كله كان لكي يتم ما قيل من الرب بالنبى القائل. ٢٣. هوذا العذراء تحبل وتلد ابناً ويدعون اسمه عمانوئيل الذي تفسيره الله معنا.

٢٤. فلما استيقظ يوسف من النوم فعل كما امره ملاك الرب واخذ امرأته* ٢٥. ولم يعرفها حتى ولدت ابنها البكر. ودعا اسمه يسوع.

الاصحاح الثاني

١. ولما ولد يسوع في بيت لحم اليهودية في أيام هيرودس الملك اذا مجوس من المشرق قد

کتاب
پیمان تازه
خداوند وراننده ما
عیسی مسیح
که از لسان اصلی یونانی
به فارسی
ترجمه کرده
افضل الفضلا المسیحیّه
هنری مارتن کشیس انگلیسی ایست

که در دار السلطنت لندن محروسه
باعانت مجمع مشهور به بیبل سوسیټی
کرت سټیم بدار الطباعه بنده کمترین رجارد واطس
انگلیسی مطبوع گردید

۱۸۳۷

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Scofield had a mind of his own. He was not afraid to study the Word of God, and to find out what it actually said.

That upset some people in his day. That also upsets some people today.

Scofield proclaimed that God actually existed, God actually loved people, God's promises could be trusted, the Bible was accurate, and that prophecies predicted would occur. Maybe to have faith in those things now...is not so hard. Scofield believed in the importance of the Jewish people. Whatever their role is in the final days, it is up to them to understand this. Christians should encourage and offer help when possible. Scofield reminded Christians of the importance of being Pro-Israel and Pro-Justice, at the time when Many parts of Europe did not yet even have democracies. Many were still monarchies. [The views attributed to Scofield were laid out EARLIER in the book [Jesus is Coming](#), by Blackstone ([Free PDF Online](#)) which actually DID explain the Rapture, (ascension) and documented its coming occurrence, not in secret but the standard Rapture view written *in the* 1800s - from the Bible, page after page, verse after verse - see for yourself.].

But Scofield wrote about the importance and legitimacy of Israel, and of the State of Israel, **before** it was re-founded in 1948, as the Bible predicted. When Scofield released this edition, it was only 1917. At that time, World War I was over, World War II had not begun, and the British monarchy was in the process of giving 79% of the Palestine Mandate [promised to Israel] over to the Arabs, which would result in the formation of Jordan, on land promised to Israel. The next Palestinian state (being formed now), will be in the actual Biblical area of Judea, Samaria and Galilee.

Scofield upset people because he believed in the Rapture, and because he believed in the ability of Christians to interpret the Bible **for themselves** with the help of the Holy Spirit. Whatever you believe about the Bible, **You** are responsible for that. So it is important to know what to believe for sure. No one is going to get a pass or be excused, because "I believed it because my bishop told me". Scofield's perspective meant that there was no need for a hierarchy of priests or Cardinals to insist on their "official" interpretation of the Holy Scriptures. Of course, the Roman Church still has a view of the End Times, which favors its princes. It sees itself on earth, navigating through challenging times, helping a "Christ" who is likely to be on the side of forcing all mankind to take the mark on their right hand or forehead, which is Biblically warned against.

The Roman Catholic view of the End Times is one of cooperation with the Globalist super-state. Islam affirms its past worldview often that it may erase Jews and those who do not submit to the Zone-of-Islam. Others religions also have views. They cannot all be right. And they cannot all be reconciled. Only one will be accurate and correct. Those who seek truth and God with **all their Heart**, and ask God to help them, will find it. Scofield did not work by himself. He had the help of other men of God, several of whom were scholars and heads of Seminaries. These days, **few** seminaries advocate an actual rapture, or taking the Bible *literally*, even when it can save their soul. Seminaries have given in to the politics of the dollar, and have much too much at stake in academics, funding, and scholarships. These snares often prevent truth seeking. Be sure that you do not allow yourself, to substitute comfort, for truth.

